DE FINIBUS Virtutis Christianæ.

The Ends of Christian Religion,

WHICH ARE

To { Avoid / Enjoy } eternall { Wrath / Happinesse } from God,

Justified in severall Discourses.

By R. S. LL. D.

VVisdome is justified of her children.

OXFORD.

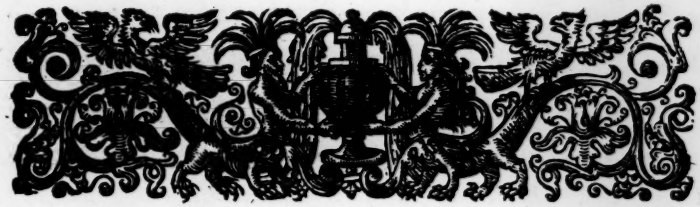
Printed by HEN: HALL Printer to the University, for RIC: DAVIS. Anno Domini. 1673.

Imprimatur

PETER MEWS
Vice-Can.

March 18. 1672.

FAcit *Lucius* noſter prudentèr, qui audire *de Summo Bono* potiſſimùm velit. Hoc enim conſtituto in Philoſophiâ, conſtituta ſunt omnia; cæteris in rebus ſive prætermiſſum, ſive ignoratum eſt quippiam, non plus incommodi eſt, quam quanti quæque earum rerum eſt, in quibus neglectum eſt aliquid; ſummum autem Bonum ſi ignoretur, Vivendi quoque Rationem ignorari neceſſe eſt. Ex quo tantus Error conſequitur, ut quem in portum ſe recipiant ſcire non poſſint: Cognitis autem rerum Finibus, cum intelligitur quid ſit Bonorum extremum & Malorum, inventa vitæ via eſt, conformatioque omnium Officiorum. Ita *Piſo* apud *Ciceronem* lib. 5. De Finibus.



TO

THE RIGHT Reverend Father in God, GEORGE,

By divine Providence Lord Bishop of Winchester, &c.

My ever Honoured Lord,

IT is one of the Happinesses of us pretenders to learning, that we are commonly the subjects of great Mens favors. But in this we are not so singular as we are in

ther, that sometimes we are thought to pay our Debts to them by growing in New ones; Of which this my present Dedication may be some instance to your Lordship. For I must ever own with all humble and thankfull Resentments, that what Dignity and Place I have in the Church of England I received from your Noble Bounty, and hold under your sole Patronage. And now I further take confidence, considering your Lordships great ability in Learning and Judgement, for that purpose to invoke your Lordship, as a most proper Arbiter, Judge and Patrone of the Discourses that I have now committed to the Presse. And, in truth, I could do no otherwise. For seeing the Receiving this Countenance and Favor is by the kind interpretation of the World a fashionable Way of Thankfullnesse, I, who have so much Reason to make use of all meanes of Gratitude, should be highly Culpable, if I should not gratify my self by

laying

laying hold of this, which is most expedient also for me in my present Occasion, and much for the Reputation and Ornament of what I publish.

And, my Lord, as your Protection is very necessary for me, so I conceive it now very honorable for your Lordship, in that great and eminent Office which you bear in Gods Church. For what can bee more suitable for a Bishop, than to countenance the defence of those Truths, which are the fundamentall Basis *of all Relion and Vertue.*

What I present now extends but to the Title de Finibus: *Which, if we handle Divinity in the Analytique Way (the VVay that expedites our learning and accommodates it to practice) is first in Order. But your Lordship hath seen my whole Method, and if they shall bee judged usefull may command my Endeavors upon the other Titles also. And though here (as in the* holy VVaters *described*

bed Ezech. XLVII.) *the further we go, the deeper we shall wade into the Body of Divinity, yet I think we may avoid all those depths, that are unfathomable or Dangerous, if we contain our selves within the Compasse of what is Practicall. In the mean time I could not forbear to contribute my Mite towards the fixing in the first Place of these Initiall Rudiments, that are naturally first in Order, now first openly call'd in Question and allwaies, as I before intimated, of prime influence to ground us in Morality and Religion.*

It is the Observation of Plato *in his tenth Book de Legibus, that* whosoever beleiveth that there is a God, and a Providence and that God will not be corrupted to Partiality or Injustice by any Complement in Worship ὅτι ἔργον ἀσεβὲς εἰργάσατο ἑκὼν ὅτι λόγον ἀφῆκεν ἄτομον, He will neither willingly do an Ungodly Act, nor speak an unruly Word: *I need not to your Lordship expatiate in commending the*

the judgement of that Philosopher who determineth it necessary for the well Government of a Common weal, that it be thus ruled in the fundamental Laws *of it. That in case A*theisme *of any kind should appear in any Man, every one should bee obliged to oppose it as a publick Pest, and to defend Religion, and to* delate to the Magistrate *such, who by dissettling the common Principles, which affirme a Providence, would corrupt the manners of the Unlearned: and that then the* Magistrates should punish all Atheists so delated most severely, *as being persons of very pernicious influence to the State. For it is not only to the contempt of the* Soveraigne Deity, *but to the Ruin of any Temporall Kingdome, that* Atheists, *or at least that Professors of A*theisme, *and teachers of profanesse, should be sufferd to go Unpunished. These Hectorings against Heaven being justly reckon'd among those things that are* τὰ τῆς βασιλείας φθαρτικὰ, the very

Εὰν τις ἀσεβῆ λόγοις εἰτ' ἔργοις ὁ παραπυχάνων ἀιωνίτω, τιμαίνων τοὺς Ἄρχοντας, κλ. apud Plat. x. de leg. ad Fine.

ry Banes of Empire and Government, *as taking away that which is the great and common Awe of Men of all degrees, the Reverence I mean of that supreme and* Dernier Resort *in the highest and unavoidable judgement of the great Creator. It is much to be wish't and pray'd for, that we, as we all worship the same same God, so we might once be so Happy as to agree in the same worship of Him. Such an Union would certainly render us more dear to Him and more considerable to Men. But if some Difference in Worship, for the darkneſse of Mens Understandings and the hardneſse and untowardneſse of their Hearts, must be tolerated; yet methinks we should have so much* Zeal *for Religion, aud* Loyalty *to the supreme Creator and Governor of the World, as to discommon those from all our Societies, who lay foundations to eradicate all manner of worship, who laugh at all the Reverentiall Hopes and Fears in Religion and behave them-*

selves

selves as Ἄθεοι ἐν κόσμῳ, Men who desire to live in the World that God hath made; and yet despise to worship Him that made it.

That God would pardon our past provocations and continue to bless us, and his immediate Vicegerent our King, and make Him glorious in the Extirpation of Atheisme *and Profanesse and in the punishment of those who have been or shall be hereafter Ministers of Evill, in scattering the poisonous seeds of Irreligion and Wickedness among us: And that He would give your* Lordships *the Bishops, and all other inferior Magistrates,* Honor *in your contributing severally to this great and necessary Effect, is, and by his Grace, ever shall be, the Prayer of*

My most honoured Lord,

Your Lordships most obliged

and ever observant Chaplain

ROBERT SHARROCK.

THE PREFACE

TO

THE READER.

Freindly Reader.

IN the ensuing Discourse, that I might commend unto you the *Gift of Fear*, and the Christian Vertue *Hope*, I have given you a just Character of the objects that we have Reason to fear and hope. Which if we apprehend as they are, we cannot naturally but fear and avoid the One, and hope and desire the other: It is like to be an ill world, when the Existence of God and his Providence, the eternall punishment of the wicked in Hell, the Immortality of the Soul, and the Resurrection of the Body are called in Question. I remember that Dr *Arrowsmith* speaking of the Existence of the three divine persons compared them to the *three*

VVells mention'd Gen. 26. The Divinity of God the Son to the Well *Ezech*, signifying contention, because the Orthodox have been long forced to contend for it against the *Arians* of severall Ages, the Deity of the *Spirit* to the Well *Sitnah* that signifieth *Hatred*, because the holy Ghosts Divinity hath been the Object of the *Socinians* Contradiction and Hatred. But he compared the Existence and Divinity of God the Father to the well *Reboboth*, about which there was no strife, However his Comparison agreed then with the Times, yet as lately as he dyed; had he lived untill now, I am sure it had been out of doors, For such is our Vnhappinesse that it concernes us to contend even for the Existence of God the Creator, and for his Providence and Government of the World; such is our Calamity that we have some now, as ready to deny the God that made them, as there were any in the last Age to deny the Lord that bought them. This is their Absurdity, they are more willing to suppose those *infinite*, or at *least innumerable lesser*, *Beings*, of which the World is made to be infinite in Duration, than to comply with the common Faith in beleiving *One infinite Creator* of them all. And in every other particular that Opinion is proposed as probable by the new *Modes* in *Philosophy* that complieth most with the loose way of

living

living now designed. Sometimes it is a part of their War with Heaven to endeavor to extinguish Hell, sometimes to dispute against the Immateriality and Immortality of the Soul, sometimes against the Resurrection of the Body, by these stratagems they cut off those hopes that are the Encouragements to Vertue, and those, feares that are, or in Reason should be, the Barres of all Profanesse.

Ætas posterior, pejor Avis tulit
Nos nequiores ..... I will not adde
Mox daturos
Progeniem vitiosiorem.

For I wish there were not Opinions and Practices so bad, that we are out of danger of having worse, or of being worse otherwise than by the further spreading of that Poison that is already cast among us.

My design now is, (upon the Title *de Finibus*; which is now no unseasonable Argument,) to lay down and explain, even where I find no Opposition, the doctrine of Christianity in that Method which I think most easy and naturall, and to confirm it, as it ought to be confirm'd especially, from the Word of God, though generally where the matter is agreeable I have taken in the Reason of the best of the old Philosophers also. In controverted points, besides my Explication of the common

mon doctrine, I present you with such of the *old Arguments* from Divines or Philosophers, as after my survey of our *modern Hypotheses*, I think stand yet unanswer'd, and which will, *si secuta fuerit*, as old *Brutus* spake in another case; *quæ debet fortuna*, eternally triumph in the power of their own Truth.

Great part of these Discourses were, as you see, Sermons, and what was not preach't as being not accommodable to my present Auditories, yet I have put in the same Method and joyn'd them in their Stations, that my discourses might be compleat and adequate to their Title. And though these extend but to the first Title in Christian Morality, yet I hope through Gods assistance to adde the rest in due time, or to suppresse what remains as I shall be commanded or advised by those who are to judge of their Expediency and Usefulnesse.

In the mean time, let us pray together that God would give us Sobriety of Mind in this distemper'd Age, and establish us all in such a Fear and love of Him, whose fruit may be to holinesse and Peace and Charity in this vvorld, and vvhose End may be everlasting life in the vvorld to come.

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SECTION I.

THE

FEAR OF GOD,

in Opposition

TO

The Atheisme of this present Age commended,

AND

The Pains of Hell represented as the Greatest Evill.

In three Sermons preach't in the Cathedrall Church at Winchester.

By R. S. Prebendary there:

Pietas timore inchoatur, Caritate perficitur.

PSAL. 34. 11.

Come ye children, and hearken unto me, and I will teach You the fear of the Lord.

will make no apologie, my Christian *Auditors*, for calling You children: No man is too good for this compellation, but he that is too good to goe to Heaven. For our Savior hath affirmed with an Oath, that *Whosoever doth not receive the Kingdome of God as a little child, he shall in no wise enter therein.* And therefore I shall not alter the Exhortation of the Psalmist, either as to the matter, or as to the phrase. The Matter is profitable, and the phrase pathetick, *Come Ye children, and hearken unto me, and I will teach You the fear of the Lord.* Mar. 10. 15.

A good confident Demagogue saith, the *Atheist*: What! must we be children? and must we hearken so diligently? and must we be taught? and must we be taught by *Him?* And lastly, which is worst of all, must we be taught to fear, and to fear *Spirits*, things that we never saw? Must this fear be the fear of a *God?*

I observe, that in sermons made to our Ancestors, the Preachers seldome proposed any argument to prove the existence of God, or the need we have to worship and fear him, without some such apology as this, that though no man was so unreasonable, or Ungodly, as to deny the Being of a God; yet that such discourses were sometimes usefull to Countermine secret and privy suggestions to *Atheisme*, and Irreligion; which by our Naturall Corruption, and the Devils malice we may receive some damnage by. But now the scene is alter'd; we need no such Apology. The Devill hath improved his Empire. Insteed of denying Ungodlinesse, we are ready to professe *Atheisme*, and insteed of subduing our lusts, we are ready to pamper and cherish them. The Enemy hath made his inrode, and shall not the Watchman give Notice, that every mans blood, that prepares him not to his own defence, may be upon his own head.

Preston in his Serm. of the sensible Demonstration of a Deity.

It is noted by a Judicious divine, that all that Unevenesse, and all those exorbitances, that are found in the lives of Men, do generally proceed from the weaknesse of the spring, because the principles of Religion are not throughly and firmely believed. Men for the generallity (I speak not now of profess't *Atheists*) will not neglect Religion altogether, nor will they make their hearts perfect ~~which~~ the God in althings. The Reason is, because the principles of Religion are in part believed, in part not believed, *They say in their hearts, It may be there is a God, a Creator, a Rewarder, a Judgement to come*; and yet they have so much of Davids fool in them, that sometimes they are ready *to say in their hearts, It may be there is no God.* Now here is a defect in the root and principle. A Watch may as well go without a spring, as a Man live well in any degree, that doth not believe that there is a God, and that he is a *Rewarder.*

It is time now for Us to sound an Alarme, and to set up our Standard, When the poison of *Atheisme* is not like *the Pestilence*

lence that walketh in darknesse, but when it appears, and challenges Religion, and sets up its Standard also for a Token, and is like *the destruction that wasteth at noon day.*

The Heralds or messengers of God from Heaven have not been wanting to acquaint the world with these most important Truths. That *the fear of the Lord is the beginning of Wisdome*, That there is no beginning to be wise without it; So Solomon Prov. 1.7. That *the fear of the Lord is Wisdome, and that to depart from Evill is understanding*, So Job 28. ult. That they *are all fools that say in their hearts, There is no God. That the workers of Iniquity have no knowledge, that oppresse and eat up Gods people, as if they would eat bread, and call not upon the Lord*, So my Psalmist, Psalm 14. 1,4. But the Heralds of Hell have opened their poisonous lips also, They call that folly that we think our cheifest VVisdome; They professe to soar high far above all our Aimes. For they designe themselves a happinesse that they will not depend upon, nor thanke God for. And the security of that happiness of theirs consists chiefly in this, *That God shal not be in all their thoughts*: and their greatest accomplishment is this, that they have in a good measure untaught themselves the *fear of the Lord.* They endeavor not to avoid the Judgement of God, but the fear of his judgement; like the silly fish mention'd by *Ælian*, that hides his head in the bank; and, because he sees not the fisher, thinks himselfe secure, and that the fisher sees not him.

If you would know why they endeavor thus to hide themselves *from the fear of God*, they tell you that the great hinderance to mens comfort in this life is, *Eternas quoniam pœnas in morte timendum*: because they are apt to be troubled with suspicions and fears of an Eternall punishment after Death. They would be happy, but the fear of a God and a judgement spoils their Mirth. However their resolve is not to lose any present pleasure. S. Paul tels you their word, *Let us eat and* Lucret. lib. 1.

drink, for to morrow we die. While we live (say they) let us live voluptuously, and that we may no more be troubled for the future, let us contrive some way how our Enemy may not find us, that is (to use their own language) how we may

Relligionibus atq; minis obsistere divôm —

let us be rid of this Religious timorousness at any rate, and let us throw off this *fear* of God, that is ready continually to afflict us. And seeing this Fear arises from a consideration, that the world cannot bee made or preserved without a God: Let not us (say they) be carried along with that commun Opinion; and thus they persuade themselves to be guilty of the folly, noted by the Psalmist, of saying in their hearts, *There is no God.* This is the Genealogy of their wicked thoughts. This the Aim of their Philosophy and study, as you may see it delineated by themselves in the first book of *Lucretius.*

Pardon me, *My children*, while I shew you the Vanity of these pretended wisemen, and the foolishness of their Wisdome, when it exalts it self against the wisdome, and would destroy the fear of the Lord. *Seneca* thought he had no hard task upon him, when he was to defend the cause of God, and I hope by his assistance it will be easy for me to shew openly the folly of these Men; who, to deliver themselves from the fear of Gods judgement, have ventured to deny his being and existence. These men have rang'd themselves into two sorts.

1. The first are the *Epicurean Atheists* who, to rid themselves of the fear of God, have been forc'd to maintain this Hypothesis, *That the World was made by chance, and is govern'd by chance*; and so by Consequence, *that God is not to be feared as the creator and Governor of the world.*

2. The second sort are the *Aristotelean Atheists*, who, to be rid of the same fear of God from their Master *Aristotle* (if indeed

deed it was his Opinion) assert *the world never to have been made at all*, but to have been perpetuated, as it is, from all Eternity by infinite successions of Generations and corruptions, and that without the Creation or Providence of God.

To make way therefore for the establishing the worship and fear of God in your hearts, We will consider the Vanity of these our greatest modern opposers (first of our *Epicurean*, then of our *Aristotelean, Atheists*) who for want of Invention in themselves, have raked their *Atheisme* out of the errors of the old Philosophers.

He then that adopts the *Epicurean Hypothesis*, and believes, *that the whole world and all the parts of it come together by chance*, and is so preserved without the work or providence of God, Let him but cast his Eyes up to Heaven, and there take a just view of the compass of those vast Bodies. Let him see

For it is not altogether out of question, Whether *Aristotle* did indeed deny the Creation of the world. For some there are, as the learned *Scaliger*, who reckon *Aristotle* among those Philosophers, who though they asserted the *Eternity* of the World; yet have own'd the *Creation* also, supposing God

the *Eternal Cause* of an Eternal World, and so from God the Eternal Creator an Eternal succession of Generations and corruptions; and consequently that God was before the world in Nature, but not in Time or Duration of any Kind; but as the sun was before its own light. But against this Opinion are the Writings of *Aristotle* lib. 8. *Phys.* lib. 1. *De cœlo*; and in the later part. lib. 2. *de gen. & corrupt.* & lib. 12. *Metaph. Vid. & Pereri.* lib. 15. *de Motu & Eternitate mundi.* However it is supposed, that before his death he alter'd his Opinion, and writ in Contradiction to his former arguments *V. Gassend. de Phys.* §. 1. l. 4 c. 5. *& loca apud eum citata; quibus adde.* l. 2. *de Gen. & cor.* §. 3. 10. *De Anima, &c.*

Manilius concerning the order and exact motion of the Stars. l. 1. Astron.

Nec quicquam in tantâ magis est Mirabile Mole,
Quam ratio & certis quod legibus omnia parent.
Nusquam turba nocet, Nihil ullis partibus errat,
Laxius aut levius mutatóve ordine fertur.
Quid tam confusum specie? quid tam vice certum?
Ac mihi tam præsens ratio non ulla videtur,
Quâ pateat Mundum divino Numine verti,
Atq; ipsum esse Deum, nec sorte coïsse Magistrâ,
Ut voluit credi, qui primus mænia Mundi
Seminibus struxit minimis inque illa resolvit.

And a little after —

Nunquam transversus solem decurrere ad Arctos,
Nec mutare vias, & in Ortum vertere Cursus,
Auroramque novis nascente ostendere terris.
Nec lunam certos excedere luminis Orbes;
Sed servare modum, quo crescat quove recedat.
Nec cadere in terram pendentia sidera Cœlo:
Sed dimensa suis consumere tempora signis,
Non cassis opus est, Magni sed Numinis Ordo.

See Cicero lib. 2. de. nat. Deorum n. 88, 89, 90. & sequentib. *Philosophi, si forte eos primus respectus Mundi conturbaverat, postea cum vidissent motus ejus finitos & æquabiles, omniaque tantis ordinibus moderata, immutabilique constantiâ intelligere debuerunt inesse aliquem non solum habitatorem in hac coelesti & divinâ domo. sed etiam rectorem & moderatorem, & tanquam architectum tanti Operis*, &c. ib. *Principio terra universa ternatur locata in medio mundi, sede solidâ, & undique ipsa in sese nutibus suis conglobata, vestita floribus, arboribus, frugibus, quorum omnium incredibilis multitudo insatiabili varietate distinguitur. Adde huc fontium gelidas perennitates, &c. ib. n. 98.*

the Glory of the Sun, the light and beauty of the Moon, the number, order and the exact Motion of the Stars, continued now for neer six thousand years without Error or Interruption.

Then let him look down upon the Earth, and wonder to see how it is fastened without prop or pillar, and made to stand immoveable in the midde of the Air, how it is compassed and intervein'd with waters, how it is covered with Grasse and herbs, beautified with flowers, and enrich't with all manner of fruits (all which are conveniences most necessary for the use of Man) Will he then think that all these came by chance? Will he not rather (with old *Hermes* the *Trismegist*) call God Father, and own him to be the Wise and powerfull Creator and preserver of all these things. *The Heavens*, saith David, Psal. 19. *declare the Glory of God, and the firmament sheweth his handy work. Day unto day uttereth Speech, and Night unto Night sheweth Knowledge. There is no Speech nor Language where their Voice is not heard.*

Nay, this Hypothesis of the *Epicureans* is abundantly confuted even by *Cicero*, and other considering Men among the Heathen. If a man (say they) should come into a fair house well built both for state and convenience, provided with all usefull, and adorned with all Curious, furniture, could he think the house had no founder that built, no Master that own'd and furnished it. So he that beholds the goodly frame and structure of the World, and the variety of all those Curious and usefull parts contained in it, may justly be censured for wanting the commun Reason of Mankind, if he doth not conclude, that it had an author and a former, and hath a Lord and an Owner, Which is no other but that God; the fear of whose power and providence these *Epicures* desire to lay aside.

If there be no providence, how came that admirable correspondence in parts so different, as those are, whereof the world

world is made? Is it by Chance that things in their Natures most contrary, as hot and cold, moist and dry, fluid and firme, all conspire to the advantage of the Creature, as to their commun End? Is it by Chance that the Springs do feed the Rivers, and the Rivers the Sea, and the Sea the Clouds, and the Clouds the Earth, and the Earth Beasts, and Beasts Men? No surely, God hath done all this for Man, and he expects from Man this return onely, Namely, that he will give him the honor of his own Work.

If there be no providence, how came it, that throughout the whole Universe, there are for particular and extraordinary cases such particular and extraordinary provisions. *Ægypt* and some other Countries have no Rain: But then, insteed of Rain, they have great Rivers, such as *Nilus* and *Niger* in the otherwise barren parts of *Africa*, which at certain times of the year overflow their banks, and at other periods sink and draw themselves in again, which make these countries as fruitful as if they had all the seasonable showers of the former and the latter Rain. Great and unsufferable were the heat under the torrid Zone by the necessary reflection of the Sun, unlesse otherwise qualified. And think You, that it comes by chance, that in those places they abound with fresh Winds, Springs and Showers constantly to mitigate the extremity of that Heat? Neer the Poles the cold is so excessive, that without great assistances for warmth, Men could not live. There therefore groweth abundance of Wood, and there are the beasts with all the deep furres proper for the use of those inhabitants. We in these Countries have hot stomachs, and we have plenty of flesh and other solid meat at hand. In hot countries, where there can be little provision

Magnæ etiam Opportunitates ad cultum hominum atq; abundantiam aliam alus in locis reperiuntur, Ægyptum Nilus irrigat, & totâ æstate obrutam oppletamq; tenuerit, tum recedit, mollitosq; & oblinatos agros ad serendum relinquit. Mesopotamiam fertilem efficit Euphrates, in quam quotannis quasi novos agros invehit. Indus verò, qui omnium est Fluminum maximus, non aqua solum agros lætificat & mitigat, sed eos etiam conferit. Magnam enim Vim frumenti serendum & similium dicitur deportare, &c. lib. 2. de Nat. Deor. n. 153.

vision of flesh; there they have lesser stomachs, and find fruit and herbs with a little bread and wine to be food convenient for them.

All these things, *my Brethren*, came not by Chance. Let *Atheists* blaspheme as they please, There is the hand of providence in it. For as in a family where all are under one Lord, and all are served by one Steward, every one hath his portion and allowance according to the Office he bears, and the work he is approved to do: So did God the Father in his first Creation appoint for all the Nations of the world a fit Diett according to the Temperature of their Bodies, and the condition of the Climate they live under. Neither hath he made this provision for *Men* onely, but also for beasts, and for the fouls of the Air, and for every creeping thing; according to that of the Psalmist *?The Eyes of all things, look unto thee, O Lord, and thou givest them their Meat in due season.*

The *Epicurean Atheists* undertook indeed to shew, how the world and all its parts were made without a God. But what have they performed in that great Essay? Of those ten thousand Myriads of appearances in the world, can they performe it in any one? *Can they make one hair white or black?* Let them make the Leaf of a tree, or the wing of a fly; how else shall wee think them able to answer their great Undertakings, and to shew what they promise–

Unde queat res quæq; creari,
Et quo quæq; modo fiant Operâ sine divôm?

that is, how althings in the world may be created and made without the work of God.

For, that Chance, the blindest thing in the world, should perfect all the parts of this stately fabrick, and place them in this excellent Order, is the most incredible supposition that could be made. It is well observ'd by *Cicero*, that by the casuall shuffling of many thousand single leters the

the Annals of *Ennius* might more possibly be composed, than that a Chaos of undigested Atomes should forme so excellent a world consisting of so many and so usefull and beautifull parts without the least contrivance.

Hic ergo non miror esse quicquam, qui sibi persuadeat, corpora quadam solida atq; individua vi & gravitate ferri, mundumque effici ornatissimum, & pulcherrimum ex eorum corporum concursione fortuita? Hoc qui existimat fieri potuisse, non intelligo cur non idem putet, si innumerabiles unius & viginti literarum formæ vel aureæ vel quales libet, aliquo conjiciantur, posse ex his in terram excussis Annales Ennii, *ut deinceps legi possint, effici?* &c. *Quod si mundum efficere potest concursus Atomorum, cur porticum, cur templum, cur domum, cur urbem non potest?* De nat. lib. 2.

But before I leave the *Epicurean Atheist*, let me forme one argument against him out of his own Philosophy. It is this, *That which is received by the commun Prolepsis or Notion of Mankind, that is Certainly true.* This major proposition is *Epicurus's* own, and stongly contended for, as you may see in the first book of *Cicero de Nat. Deorum.* The Minor out of his own Philosophy also shall be this: *But the Being of a God is received by the commun Prolepsis or Notion of Mankind.* Whence the Conclusion follows, *That it is certainly true, there is a God.* The *Epicureans*, not being able to deny any part of the Premisses, admit the Conclusion also: but then affirme, that this God did not create, nor doth Governe, the World. To which the Reply is easy; It being granted by them, that what is received by the commun Notion of mankind is true, and that the Being of God was so received: Let any *Epicurean* unravell what was generally meant by the word *God*, and he will find, That men in their commun Notions, when they asserted the being of a God, had no other conceit of Him, than of the great Creator and provident disposer of all things. And therefore from the Commun Notion *Eupicurus* ought

Vidit Epicurus esse Deos, quod in omnium animis eorum Notionem impressisset Natura. Quæ enim Gens est, aut quod genus hominum, quod non habeat sine doctrina anticipationem quandam Deorum, quam appellat Prolepsin Epicurus? So Velleius in Cicero 1. De Nat. Deorum. A little after, *Cum non instituto aliquo, aut more, aut lege, sit Opinio constituta, maneatque ad Unum firma omnium Consensio, intelligi Necesse est esse Deos; quoniam insitas eorum, vel potiùs innatas cognitiones habemus. De quo autem omnium Natura consentit, id verum esse necesse est.* ib. ex sententia *Epicuri.*

to have concluded, if the Existence of God, then his existence also according to that Notion. Now it neither is, nor ever was, the Notion of Mankind, *That God is an Idle Fairy or Spirit*, as he imagined, but that he was, Πατὴρ καὶ ποιητὴς, ἀρχὴ καὶ αἰτία πάντων, Father and Maker, Principle and Cause of all things, as I could prove unto you out of allmost infinite Testimonies. It is well however that we have the Testimony even of those Opposers of Gods providence upon Record, that in the Time of *Epicurus*, the being of a *God* was by them and others generally received as the commun Notion of all Mankind. And so much against those, who out of the *Epicurean* principles have endeavored to cast off all Religion, and the fear of a God. Only for an *Epiphomena* before we make our Transition, let us joyn in Chorus with the Prophet *Jeremy* c. 10. 6, 7. and say, *Forasmuch as there is none like thee, O Lord, thou art great, and thy Name great in might, Who would not fear before the O King of Nations, for to thee doth it appertain?* or else with the 24 Elders Rev. 4. 11. *Thou art worthy, O Lord, to receive Glory and honor and power. For thou hast created all things, and for thy pleasure they are and they were created.* And now I have done with *Epicurus* and his Company: methinks I may take a peble and a sling, and like little David against Goliah venture one stroke with the great *Aristotle* also. First sling a smooth stone at Him, and then kill him with his own sword.

And what stone shall I take, shall I oppose him with the commun Tradition, Notion or belief of Mankind? It is confest

Εἷς ὅτι ταῖς ἀληθείαισιν, εἷς ὅτι θεὸς, ὃς ἔργον τέτευχε καὶ γαῖαν μακρὴν πόντου τε χαροπὸν οἶδμα. κλ. So Sophocles. There is one God, and he made Heaven, the large Earth and Azure Sea. Τῆς περὶ τοὺς θεὸς εὐσεβείας ἴσῳ, ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν ὃ οἱ θεοὶ ὑπολήψεις περὶ αὐτῆς ἔχειν, ὡς ὄντων καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως. Epictet. Ælianus dicit, *Barbarorum neminem delapsum ad ἀθεότητα, sed ab omnibus affirmari & esse numen, & nostri curam gerere. lib.* 11. c. 31. *Plutarchi est illud,* ὃ γ' ἀθάνατον καὶ μακάριον μόνον, ἀλλὰ καὶ φιλάνθρωπον, καὶ κηδεμονικὸν καὶ ὠφέλιμον παραλαμβάνεσθαι καὶ νοεῖσθαι τὸν θεόν. *Plut. lib. de com. Notitiis.* Populares Deos multos naturalem unum esse summæ Totius Artificem. *Artisthenus* ut citatur à *Lactantio lib.* 1. c. 5. ὅτι θεὸς εἷς πάντων βασιλεὺς καὶ πατὴρ, ταῦτα ὁ Ἕλλην λέγει καὶ ὁ βάρβαρος. κλ. Varro, *Deum Animam esse Motu ac Ratione mundum gubernantem. v.* August. de Civ. Dei lib. 4. c. 31.

fest that before the rise of Philosophy, all did universally believe the Being of a God. Nay *Pythagoras*, *Socrates*, *Plato*, and all the most ancient of the Philosophers ownd this Truth, That the world was created. *Aristotle* himselfe acknowledgeth this Notion and belief, Γενόμενον μὲν ἅπαντες εἶναι φασί, *All men*, saith he, *affirme the world to have been created.* The *Cartesians*, who have tryed as many tricks with themselves as other Men, have endeavored (and confess it) to cast off all superinduced Principles and received Notions; and among those this also of a God. But with all their endeavors they confesse they could never do it, but that the Notion of a God and a Creator will still abide in their Minds, as a Testimony of his Existence. I will not therefore say with *Tertullian*, *Quod apud multos unum invenitur, non est erratum, sed traditum, That which in many persons is found one and the same, is not an Error, but a Tradition.* But thus, That, which in all Men is found one and the same, is neither Error nor Tradition, but a Notion given us by God together with our Natures. And though some men have endeavor'd to stifle this Notion: Yet I shall shew, that it riseth upon them, and casts them even into that very fear of God, which they would avoid, in spight of all their endeavors. This Notion therefore and belief of a Deity, that is so Universall and so immoveable, must have a fixt Principle in our Natures. *Hesiod* saies, that *There is allwaies somewhat of Truth in a commun Fame.* But this being not only Commun, but Universall, must have a stronger ground. For what saith *Aristotle* himself, ὃ πᾶσι δοκεῖ, τοῦτο εἶναι φαμέν, ὁ δ' ἀναιρῶν τοῦ τοῦ τοῦ τοῦτο, οὐ πάνυ πιθανὸν ἔχει, *That which appears to all, that we affirme to be true. And he that goeth about to make null such a generall belief, shall not have any way of argument more credible.*

Aristot. 1. de Celo c. 10.

Tertull. præscrip. adv. Hæreticos.

Φήμη τοι τάμα τῶν ἐπὶ λυτῶν, ἥντινα πολλοὶ λαοὶ φημίζουσι. *Hesiod.*

Ethic. ad Nicomach. l. 10. c. 11.

Besides, the supposition, that those *Aristotelean Atheists* have raised, is satisfactory to no Mans understanding. No man living can apprehend how it is possible, that there should

be infinite successions of generations and corruptions, without a first Cause. Nay this *Hypothesis* (as the Masters of the Mathematickes observe) contradicts the certain Principles of Reason. For it makes such a duration whereof a part shall be equal to the Whole. For the part of the supposed Duration of the world, that is past, must be infinite, because supposed to have no beginning, and the part to come must be infinite, because supposed to have no End, and both parts together could be but infinite, for nothing can be larger than infinite; so that each part will be equall to the whole. Now to admit any part equall to the whole is contrary to every Mans Reason, that is able to consider. Secondly, this *Hypothesis* makes one infinite longer than another. For the part of this supposed duration of the world, that was past as yesterday, must be infinite, and the part of the same duration, that reacheth till to day, must needs be a day longer than that which ended yesterday; and so one of these Infinites must be longer than the other. Which is reckon'd absurd also among the Learned, who account it demonstrable, that all infinites are equall. But I shall remit to the learned Mathematick Demonstrators these arguments and many others of the like kind, that are fitter for the Scholes than Pulpit. And lastly, as I promised, shall deal one blow with *Aristotle* at his own weapon.

1. First, if he believed his arguments were demonstrative; that he used to prove the Eternity of the world, Why doth he (in the first book of his Topicks and ninth chapter) reckon the question concerning the Eternity of the world amongst his Dialecticall problemes, such as he accounts not capable of any demonstration? But alas! when he considered the case, he would not think his own arguments so much as probable. For he confesseth, that there could be no satisfactory *Hypothesis* made, that did not allow of a first Cause.

In

In one place he telleth us, *That it is of Necessity, that there be a first mover, that was not moved of any other.* In another, *that this first mover must* be supposed to *be eternall.* And in a third that *if there be no first Cause, there cannot be any other cause nor any Causation at all.* Nay he concludeth in termes directly against that which is said to be his own Hypothesis, and telleth us, *That it is impossible to proceed in infinitum*, or that the whole series of *Beings*, should depend one upon another infinitely without a first cause. Which first cause can be no other than that great God, whom to fear and honor we propose in opposition to all *Atheists*, as the only way to full content here, and perfect happinesse hereafter.

Ἀνάγκη τι εἶναι κινοῦν, ὃ οὐκ ὑπ' ἄλλου πρῶτον. lib. 8. Physic. c. 5.

Ἐπειδὴ δὲ κινεῖ κινούμενον ἀεὶ εἶναι, καὶ μὴ διαλείπειν, ἀνάγκη εἶναί τι αἴδιον ὃ πρῶτον κινεῖ. ib. c. 6.

Εἴπερ μηδὲν ὄντι πρῶτον, οὐδ' ἅπαν αἴτιον ἔσται ὄντι Metaph. lib. 2. c. 6.

Ἀδύνατον εἰς ἄπειρον ἰέναι. Physic l. 8. c. 12.

You see here how if *Aristotle* held in other places a supposition, that maintained an infinite succession of causes, without God or first cause, how great his Vanity appears. For then he is not only contradicted by the commun Principles of Reason; but unanswerably confuted by himself also. And thus, if he will be a *Philistine*, this great champion like another *Goliah*, must fall by his own sword.

And it is most certain Truth, and worth our observing, That the notion of a Deity hath still risen up in the hearts of all its opposers, and made them guilty of like contradictions. I speak not this of such beasts as the *Chichimecans*, mention'd by *Acosta*, or some other barbarous people, that seem to bee somewhat worse than men, but of all pretended *Athiists*, that are able to consider. And though some of them are more cautious than *Aristotle*, and will not contradict their own errors in categoricall propositions; yet there are some suddain passions, some strange fears of death or somewhat else peeps out of them against their wills, that sheweth that they are not able utterly to stifle the *Notion* of a God. *Sueton* reports of *Caesar Caligula*, that he was a profess't Atheist, *At qui tantopere Deos contempsit, ad minima tonitrua caput obvolvere,*

Vide Acostam l. 7. Hist. Ind. c. 2. & 3.

Thomam Herbert Angl. de Souldania Incolis.

Sueton in Caligula.

volvere, ad verò majora proripere se è strato sub lectumque condere solebat, *He that shamelessly despised a Deity, would hide himself as shamelessly under his bed at the noise of a great thunder.*

Methinks the 14th Psalme contains a lively character of those men. *They are fools*, vers. 1. *That say in their heart, there is no God*; or at least that wish it, if they dare not say it openly. Secondly, *they are corrupt and abominable in their doings*; that is, vile, lewd *and filthy* in their waies of living. For that is the very Epithete the *Psalmist* gives them. Thirdly, they are *oppressors*, *eaters* and *devourers of the people*; the phrase is considerable, *They eat them up as they would eat bread*, they eat and devour them, as if they were made to eat; and the people were made *to be their bread*, to be eaten and devoured by them. Then fourthly, they slight all acts of Religion and worship, *even prayer* it self, which is a principall part of worship and most universally received. For so the the text saith, *They call not upon the Lord.* But in the fift verse is the distinction between the *Atheists*, and the men that are Religious most excellently set down, *They fear a fear*, So it is in the *Hebrew*, and in the Margin of your English Bibles. *But God is in the generation of the Righteous.* The Righteous or Religious man, he *fears God*, owns him, and hopes to be directed, pardoned and saved by him, and is so happy that fearing God alwaies, he need fear nothing else. But the foolish *Atheist*, he is so wise that he will not allow himself *to fear God*, because he does not *trust Him.* But the Text saith that he *fears notwithstanding. He fears a fear*, he is uncertain of the Event, and so is continually terrified with *an uncertain fear* of that God and that Judgement, that his heart is not willing to admit, and yet as it follows in the sixt verse, he doth what he can to outvapor the poor godly man, *and to shame the councell and designe of his life, because he taketh God to be his Refuge.*

And

And truly, *my Brethren*, I think this day is *this Scripture fullfilled in your Eares.* It is to be lamented, that there are men among us that professe *Atheisme*, and for want of Wit, as I said before, to invent new ones, are willing to broach again those old *Hypotheses* against Religion; and in their *Caballs* do slight the commun faith concerning the *Being* of a *God*, and his being a *Rewarder in the world to Come*, and do gallant it over the Religious man, and accuse his life of folly and superstition. Yet see the power of Conscience and the just hand of God upon them: *They fear a fear*: None are so incredibly fearfull of death, and the consequences of Death, as they. Mr *Hobbes* is the modern Reviver of that Hypothesis of *Aristotle*, that I but now opposed; proud and insolent in his assertions. And yet he feareth; nay he professeth *Fear*, as much as he professeth *Atheisme*; even the fear of *Death*. Which fear can be reasonable on no other account, than that of a *God* and a *judgement to come.* For if there be no punishment of their evil deeds afterwards, *Death* can be no worse estate than that of a perpetuall sleep: And so to sleep without fear of *Vengeance or judgement to come* is certainly a more desireable estate than life, when accompanied with pain or grief or with the terrors of Death only. This is the condition of these Men, while in their idle and foolish speeches they vainly deny God, in their spontaneous actions they shew such tokens of Suspicions and fears, as do more strongly assert, that they are yet afflicted with the *Notion* of his *Existence.* While, in the mean time, *God is in the generation of the righteous*, they are professed worshippers of God, and fearing him allwaies they fear not death at all, nor the consequences of it at all; but can sing out Triumphantly over that dreadfull Nothing, *O Death where is thy Sting! O Grave where is thy Victory?*

Sic ab eo dicta, sic acta passim testantur. v. præfationem ad Dialogum Physicum de Nat. Aeris. in Epist. ad Sam. Sorberium *quod idem de Epicuro notat Cicero, cum, scil. quas res gloriabatur se contemnere Numen & Mortem, eas animum mortalium maxime formidatum.*

I have one Observation more concerning the *Atheists* of our Time who broach again those old *Hypotheses* against Religion

gion. That they are ready enough to *call to us for demonstrations*; yet they themselves could never (though they have been challenged to shew their skill in that particular) I say't, and I say't again, they could never yet forme one tolerable argument to assert the certainty of their own *Hypotheses*, or to destroy our *Faith* concerning the *Being* of a *God*. And therefore if they will yet *Continue to blaspheme*, let them after all our demands either give us one argument to prove *There is no God*, or that the world is eternall, or that it was made by *Chance*, without the work of God; or let them confesse that they have taken up their strange suppositions without Reason, and maintain them against Reason, and all that with Reluctancy of Mind and with fears and suspicions that the common judgement is the more true.

I conclude therefore with *Job* and *Salomon*, *That the fear of the Lord is Wisdome, and that to depart from evill is understanding*: and with my *Psalmist*, *That the Wisdome of these Atheists is folly, and their strengh weakneße*, not able to dissettle the Universall anticipation and *catholick Faith* of the whole world. Which *Catholick Faith* of the whole world is this, as it is mention'd by the author to the Hebrews, c. 11. v. 6. *That there is a God, and that he is the Rewarder of all those that diligently seek Him.*

But besides this catholick commun Notion, we have a speciall Faith setled by Miraculous testimonies from Heaven. We have the books of *Moses*, and the *Prophets*; Yea, and of the *Apostles* also, and so as the author to the *Hebrews* observes, *By Faith we know that the world was framed of old by the word of God*, *Heb.* 11. 12. and therefore *we*, at least that know it by Faith, are sure *that we* have reason to fear and worship God. And as for others, it is a saying of St *Paul*, that in this time of Unbelief cannot be unseasonable, *If the Gospell be hid, it is hid to those that are lost.* And so I say, if the *Notion* of a *Deity* (which is the first Article of the *Christian*, as well

well as of the commun *Faith*) be hid, It is hid to those that are lost. But I hope safer and better things of you (*my Christian Auditors*) and have only used this Discourse to arme you against the Spirit of *Atheisme*, that is now gon abroad in the world.

And now, *My Brethren*, give me leave to draw some advices for You from the consideration of the premisses. And the first is, to those that are learned and best educated among Us, That we avoid pride and the ambition of broaching New and Curious learning. It was this pride surely that betrayed both *Aristotle* and *Epicurus* to their Errors. For it was in their time lookt upon as an excellence of wit, and a great piece of Mastery to be able to maintein a contradiction in any science against the commun and vulgarly received Opinions. It is recorded by St *Luke*, that the *Athenians and strangers that liv'd at Athens spent their time in Nothing else, but either to tell or to hear some New thing*. Act. 17. v. 21. By which New thing he meaneth not that which we call News; not the Relation of any New Occurrences in affaires of State, but some New curiosity in point of learning, some New Invention, or New argument, or method of Reasoning in matters Philosophicall. And the desire of some such applause was surely the cause of their broaching these dangerous *Hypotheses* against God. It was then, as it is now. He who holds the newest and strangest Opinions in Philosophy or Divinity hath allwaies most disciples, and is most look't after. Non-conforming Scholemasters and Tutors are generally preferred by the Unwise, who are many times the major part, before those that are lawfull and orthodox. For it is true as *Seneca* observes

Dicit Cicero, Epicurum non Græciam modo, sed & Asiam; imò totum terrarum orbem novitate doctrinæ concussisse. De Fin.

Et Lucretius, hinc Epicurum celebrat, quod primus extitit Religionis Oppugnator. lib. 1.

Humana ante oculos fœdè cum vita jaceret
In terris oppressa gravi sub Relligione,
Quæ caput à cœli regionibus ostendebat:
Horribili super aspectu mortalibus instans.
Primum Grajus homo mortales tollere contra
Est ausus, &c. ib.

Omnis enim Numinis Religio colentibus vitio vertebatur, præsertim ab Epicureis, ceu inutilis & superstitiosa nimis Δεισιδαιμονία, &c.

obſerves, *Nemo admiratur lunam niſi laborantem, The Moon is more admired, when ſhe is in an Eclipſe, than when ſhe ſhines out fully and perfectly.* But, *my Brethren,* We muſt endeavor to correct this Vicious diſpoſition of our Minds, For truth is not the worſe either for being commun, or for having Age on its head. And ſeeing theſe Truths concerning the Creation and Providence of God, and the Reaſon we have to fear and worſhip Him, are ſtrongly confirmed to Us, let it not be any prejudice againſt them, which ought to be their commendation, that they are ancient all, and all intimate to our Natures.

Laſtly, let me adviſe you, if you think your ſelves not in danger of ſpeculative, to beware of practicall *Atheiſme:* For we may be guilty of this Sin, not only by Wiſhing or ſaying *There is no God,* but alſo by living without his fear, For that is to live, as if *there was no God.* For he denies God, that doth not alwaies fear the effects of his power, his Juſtice and his Truth. He denieth God, that denies to honor him in all his Attributes. And ſurely he hath no conceit of the Truth and juſtice of God, or no conceit of his Power, who doth not fear to diſſobey Him. For what ſaith God by the Prophet Jeremy, *Will you Steal, and Kill, and commit Adultery, and Swear falſly, and burne incenſe unto Baal, and yet profeſſe to fear and Worſhip me.* Jer.7.9.

You had as good profeſſe to deny Mee, as to Worſhip me, and not to Obey mee. So in the *fiftieth Pſalme,* God telleth the wicked Man that it is a part of great prophaneſſe to pretend to Gods covenant and *yet to hate to be reformed,* v. 16, 17. to venture to diſſobey God and break his commandments, and yet to profeſſe to worſhip Him, to be guilty of Theivery and Adultery and Calumny, and to hope that God will connive at all this. It were as honorable to God, for us to think there was no ſuch *Being*, as to think him ſuch a God, as would take upon him to judge the world, and yet ſuffer himſelf

himself to be flatter'd so with hypocriticall Worship, as to be wrought upon to passe by the breach of his own Laws and to be made inconstant to the observance of those Morall Rules, by which he governs the world: as good deny Him, as to suppose him a blind-Guide or an unjust and partiall Judge. Take therefore the advice of the *Psalmist* in the 22d verse of that 50th *Psalme*, and *Consider this, Ye that forget God* (that is, ye that have own'd Him, and yet now fear Him not) *least he tear you in pieces.* Those who have profess't Religion, if they forget their Duty to God, which they have profess't, and live prophanely, *They* shall most certainly undergo the punishment of their prophanesse. The sentence is, *God shall tear them:* that is, God shall distract and crosse such persons in this life, and punish them eternally in the life to come. One will make hast to be Rich, and it may be, not having the fear of God before his Eyes, will designe to attain his End by manifest theivery. So the Psalmist, *when thou sawest a theif thou consentedst with Him.* Another man, or the same Man another Time, for want of the same fear, *will be companion to an Adulterer*, v. 18. *Some give their Mouth to Evill*, v. 19. *and their Tongue frameth deceit*, it may be, to circumvent their Neighbors in buying or selling or matters of Trade. Some abuse their tongue another way, *they sit and speak evill against their Brother, and slander their Mothers Son*, v. 20. Now because God refers the punishment of these Offences to future judgement, and doth not take them off immediately in the very Act, they harden themselves yet more against God and fear him lesse and lesse, So vers. 21. *These things hast thou done, and I kept silence, and thou thoughtest that I was alltogether such a one as thy self*, (that is) apt to be flatter'd and corrupted as thou art, and therefore thou addest worship to thy Wickednesse. *But I will reprove thee and set them in Order before thine Eyes.* I will make thee know *the Order and difference of Duties*, and so I shall set before thine Eyes, the

many *disorders* of thy practice. For in Vain in words you professe to defy Atheisme, and in Vain you own and *worship God with your lips*; When in the mean time you rob Him of his better and nobler Services. When you do not give him reall *Fear and Honor in your hearts*, and when you deny him Obedience in your lives. And he fears not God, that dares to dissobey Him. For *Worshipping and offering of Praise* is good, but living Obediently is better, and more accepted with Him. So the *Psalmist* Concludes, and so do I, *He that Offereth praise Honoreth God, but to him that ordereth his conversation aright shall be shewed the Salvation of our God.*

Gloria Trinuni Deo.

SERM. II.

PSAL. 34. 11.

Come ye children, and hearken unto me; and I will teach You the fear of the Lord.

IT is obſerv'd that this phraſe, *The fear of the Lord*, denotes in Scripture ſeverall diſtinct habits or diſpoſitions of the Mind. Sometimes it ſignifies Religon, or the worſhip of God in generall, So Job. 1: 9. Where Satan asketh, *Doth Job fear God for nought?* the LXX render it, *doth Job worſhip God* for nought? and ſo that which in the phraſe of Moſes is, *Thou ſhalt fear the Lord thy God* (Deut. 10. 20.) is rendred by the interpretation of our Savior (Math. 4. 10.) *Thou ſhalt worſhip the Lord thy God.* And it is ordinary to render the Hebrew word יראה that ſignifieth to fear, by the Greek word σέβομαι, that ſignifies to worſhip. And in all languages Religion and the fear of the Lord ſometimes paſſe under the ſame ſignifications. And in this ſenſe I underſtood this phraſe the laſt time, when in Oppoſition to our *Ariſtotelean* and *Epicu-*

Μὴ Ἰωὼδ δωρεὰν σέβεται τὸν θεόν, Job. 1. 9.

V. apud LXX. Prov. 1. 7. Eſaiæ 33. 6. Gen. 20. 11. Job. 28. 28. *& in voce complexâ* Job 1. 15 8. & 2. 3. Vid. & Deut. 10. 12. & Jonæ 1. 9.

Epicurean Atheists, I affirmed the existence of the Eternall God, and advised you to fear and worship Him.

Sometimes the fear of the Lord is taken in a stricter sense, for the Dread of God, as the author of all punishments; and especially of eternall punishment in Hell. And there are other sorts of affections that have this Name also. There is the fear of a Slave and the fear of a Son, There is the fear of an *Atheist* and the fear of an *Hypocrite*, the fear of a doubting Christian and the fear of a Christian that douts not, but is carried on with a full assurance of Faith. For he dreads God as a child reverenceth his Father, that is, He fears to offend Him. There is great variety in these fears, They take severall Men severall Waies. The lowest kind is communly the beginning of Wisdome, That frights from Sin for fear of punishment. But the highest kind, namely filial fear, is the End and perfection of it. It is the Disposition of an adeptus of one that hath allready attained to the greatest Wisdome.

St *Basil* in his exposition of this 34th Psalme undertaketh to tell us, which of all these fears it is that the *Psalmist* desired to teach his children: and he declareth in plain termes that the spirituall Scholemaster meant it of *the fear of Gods wrath and punishment in Hell.* He meant it even of that which the Scholemen call *Slavish fear*, He would have his Scholars, when they were tempted to any Sin, to have recourse to this fear as to an Antidote. *He would have them fear the last and*

Οὐπαῖδός ἐστι βέλεν δηνγύσομαι, ὅταν μέλλης ὅπ τινα ὁρμᾶν ἁμαρτίαν ἐνόησόν μοι ἐκεῖνο τὸ φεικτὸν καὶ ἀνύπνιστον τῆς χειρὸς δικαστήριον, ἐν ᾧ περιαθόξεπω μὴ θεόνε τινὸς ὑφηλῆ ὁ κειτὴς, παρίστηκε δὲ πᾶσι ἡ κτίσις ὑποτρέμοντα τὴν ὀπφάνειαν αὐτῆς τὴν ἔνδοξον· παρέχεται καὶ αἰλουθὴν καθ' ἕκαστος ἐξίστασιν τῶν βεβιωμένων ἡμῖν, εἶτα τὴν πόλλα φοπερὰ πεφοιηκότι χρὴ τὸν βίον φοβεροί τινες καὶ κατήφεις φαείσαντα ἄγγελοι πῦρ βλέφοντες, φῦρ ἀναπνέοντες· εἶτα βαραθρὸν βαθὺ, κλ. πῦτον δὲ φόβον τῆς κυείας διδάσκειν ἡμᾶς ὁ πατὴρ ἐπηγγείλατο, ὐχ ἁπλῶς διδάσκειν, ἀλλὰ πρὸ ἀκέσεων φαρμακμένος, ὁ πρὸ ξένης Διαθηκῶν, ἀλλὰ πρὸ ἐκ τῆς βαπτίσματος ὑποθήκας οἰκειωμένος τῷ λόγῳ, κλ. *Basil. in Psal.* 33. *al.* 34.

terrible

terrible judgement. He would have them fear the tormenting Devils, executioners of the Wrath of the Almighty Judge. Εἰς βαραθρὸν Ἅιδου καὶ Σκότους ἀδιεξόδευτον καὶ πῦρ ἀλαμπές, *He would have them fear that lowermost Hell, that labyrinth of Darknesse, out of which there was no passage, that burning allwaies but never shining fire.* And he proposeth that not only young beginners and Novices in Christianity, but that grown and well instructed Christians should use this fear to restrain their sinfull lusts. The Great proficient *David* would by no means be without his part of this Religious Discipline. The same Father tells us, that this was his prayer, Psal. 119. 120. Καθήλωσον ἐν τῷ φόβῳ σου τὰς σάρκας μου, that is, *Nayl down Lord and crucify my flesh through thy fear.* We read that Text otherwise, but suppose that St *Basil*, St *Augustin*, St *Ambrose*, *Theodotion*, and the LXX. had some reason for it, else they had not rendred it so.

The Scholes and their great Master *Aquinas*, though they have nicely distinguish't the fear of God, into servile and filial, initiall and perfect; yet give very good Characters of that fear, which they call initiall and slavish, concluding, that it is good, that it is consistent with the love of God, that it is a principle disposing us to Wisdome, that it is a gift of the holy Ghost and a Remedy against Sin. *Parisiensis* observes, that this fear doth soften and humble the heart of man and subjects him to the Obedience of God, more than any other gift. It is this fear that in Naturall Conscience is powerfull to restrain Men from sinning. *Great* (saith Cicero) *is the power of Conscience, because they that Sin have the Idea of Punishment allwaies before their Eyes. And though* (as he saith in another place) *some men by their power and popularity may seem to have a fence against their Consciences;*

Aquin. 22. q. 19. art. 4. & Art 6, 7. & Doctores in S. Tho. ibid.

Cum diligentiorem considerationem de timore feceris, invenies eum evidenter supra omnia alia dona deprimentem cor humanum, & subiicientem ei quem timet. Parisiensis. 1. Part de Universo p. 3. c. 4.

Magna est vis Conscientiæ, quòd poenas semper ante oculos versari putent qui peccaverint. Cicero Orat. pro Milone.

Qui ojibus hominum sibi contra conscientiam septi & muniti esse videntur, Deos tamen horrent, &c. apud Cic. de Fin. 1.

Luke. 12. 5. *ces; Yet no wicked Man was ever so mighty, as to be able to deliver himself from the dread of the Wrath of God.* And therefore it was not without Reason that our Savior himself adviseth to this fear also, even *to fear God, who, after he hath killed, hath power to cast both Soul and Body into Hellfire:*

And truly the last Judgement of God, and that eternall punishment, which he hath prepared for Wicked men, deservedly entertains the apprehensions and feares of the wisest and sobereſt Man that lives. This was an ancient fear among both Jews and Gentiles; though there were some, to use St *Pauls* phrase, *both of the Circumcision and of the Uncircumcision*, that were of the Sadducean principles. *Epicurus*, it seems, and his followers were grieved at the communesse of this fear, and therefore complain by their Poet *Lucretius*, that Nothing could prevail against Religion,

Lucret. lib.

Æternas quoniam pœnas in morte timendum.

V. S. Paulinum pag. 530.

Because Men were so apt to be carried away, with the fear of eternall punishment after Death. The thing that ruined the power of that Tradition of Hell among the Gentiles was the fabulous interposition of the Poets, and their corrupting the Truth of God, by adding stories of *Styx and Acharon*, *Cerberus* and the *Furies*, which look't indeed but like Poeticall Bugbears: of these it is that *Cicero* speaks, *Quis tam excors, ut ista moveant? Who so void of reason as to be moved by them?* But I shall shew you that our Religion doth not advise us to fear that, which is only an empty Shadow. For as in my last discourse I declar'd unto you against the *Atheists*, that there is a God; So now (against our *Socinians* and *Atheists* in divines cloathing) I shall make it as evident that there is a Hell or a state of great and of *eternall punishment, prepared for the Dewills and wicked Men.*

First this was an old Testament Truth. For the proof of it, I shall now produce but what I find in the single Prophet *Esay*. He affirmes c. 30. 33. That *there is a Tophet prepared of old, for the King,*

King, I adde and for the Subjects too, For the Priests and for the people a place of howling and torment is prepared. God hath made it deep and large, the pyle thereof is fire and much wood, and the Spirit or breath of the Lord like a stream of Brimstone doth kindle it. A dreadfull fire, and horrid shall be the punishment by it, when the Revenging breath or Spirit of God kindles and continues that fire. Then for the eternall continuation of that torment he testifieth in the End of his Prophesy, That *such as obey not God shall be an abhorring to all flesh, and shall be tormented with that worme that dyeth not, and with the fire that never shall be quenched*, Isaiah. 66. ult. For the Testimonies of the New Testament we shall produce but what we find in St *Matthew*, He, in his 13th chapter v. 41. and sequ. reports it from our Saviors own mouth, that in the End of the word the Son of Man shall send forth his Angells, and shall gather all them that do iniquity, and shall cast them *into a furnace of fire where there shall be weeping and gnashing of Teeth.* These expressions signify the greatnesse of their punishment. And for their Eternity, he reports in another place from our Savior, *that the wicked shall go into everlasting punishment and the righteous into life everlasting.* Which the Fathers thus expound, that the life of Glory in Heaven shall not be more everlasting than the punishment of the wicked in Hell shall bee. Nay *Grotius*, who of all Interpreters is most narrow and scanty in the Exposition of those phrases wherein the torments of Hell are thought to be signified, yet alloweth that these Texts are truly meant of the pains of Hell, and that our Savior finding no proper Ressemblance for those pains, among the punishments used in the Jewish commun wealth (for to be stoned or crucified, which I think were the severest Judgements among them, were no way fit to represent the pains of Hell) he therefore sought abroad for a comparison, and so likeneth the Torments of Hell, to the Cruelties practiced in the vally of *Gehenna*

Math. 25. v. ult.

henna or *Gehinnom*; where the *Phænicians* burning their children alive unto Divels, the horror was such, that the beating of Drummes and the sounding of all other the lowdest Musick was applied in vain to drown the noise, and hideous outcry of their howlings. Whence the vally of *Hinnom* got another Name and was called also *Tophet*, that is, *the place of Drumming*.

But this its Type, *Gehenna* or *Tophet*, giveth us not so lively a description of the miserable condition of that place, as the Master of the *Apocalypse* doth, Rev. 14. 10, 11. where he declares it was revealed to Him, that those who worship the beast *shall drink of the Wine of the wrath of God, that is poured out without mixture into the Cup of his Indignation, and shall be tormented with Fire and Brimstone in the presence of the holy Angels, and in the presence of the Lamb.* And which are considerable Circumstances, *the smoke of their torment shall ascend up for ever and ever, and they shall have no rest day nor night.* First, *the smoke of their torment shall ascend up for ever and ever*, that is, there shall be no end of their torment. It shall not be a single *vivicomburium*, like the punishment of fire and faggot in this world. The flames for all their fierceness shall not wast themselves nor consume the Subjects they burne. But as the Activity of the fire, so the passive faculties of the Divels and wicked Men shall be infinitely inlarged in their torment. Then secondly, the other circumstance is, *they shall have no rest day nor night.* Which intimateth that as the torments shall be eternall, so they shall bee without intermission. So it was said before, *They shall drink of the Wine of the wrath of God without mixture*, that is, they shall feel nothing but wrath, no Interpolations, none of *Zeno's* Intervalls of delight or pleasure, *Nulla refrigeria*, nothing of refreshment either day or night. *Dives*, as it is in the Parable, during all the vast duration of Eternity, shall not be able to procure one drop of Water to cool his tongue.

Where

Where are the fears, *my Brethren*, where are the apprehensions that ought to be of so dreadfull a place, of so dreadfull a condition, as this? This is an Age when men will not submit to their own Remedies, when they fly from the consideration of Hell and everlasting torments, and can only abide the Impressions wherewith their vile natures are more delighted of unlawfull lusts and pleasures. Nay some are come to that Impudence as to boast their profanesse, and to glory in their shame and Ruine, as that they have fixed their sails for Hell, and are not afraid to encourage one another with such discourses as these, that they will rifle and ravish every thing that is delightfull, and fill themselves with pleasure in their way thither, and when they come to their End, whatsoever the condition of the place bee, they shall be sure to find such company there as will best suit with their Inclinations. This, *my Brethren*, is the language of those whom God hath judicially given up to a reprobated sense: of whom I may say, that if they continue in their Impenitence, *neq; ipsa salus eos servare poterit*, The very Gospell it self of our Lord Jesus can never save them. And yet they have a great party ready to Hector it on their sides. The *Atheists* whom we met with in our last discourse have now taken the habit of divines. For as the Spirits of darkenesse can imitate the angels of light, so these professors of *Atheisme* can appear to be divines, with an intent to corrupt Divinity and destroy Religion. We find *Gebal* and *Ammon and Amalek* come up among us. The conceited *Platonist*, the Atheisticall *Hobbist*, the Hereticall *Socinian*, are now turn'd Chaplains, Guides and Confessors, and they have made the Way of Vice so easy, that the voluptuous Brave goes smooth to Hell. He hath neither Wit within, nor fear from without powerfull enough to keep him back.

The *Platonist* tells his Virtuoso out of *Origen*, that Divines are mistaken in their Notion of Hell, for that indeed

there shall be no other Hell, but only at last (when the world is grown old and languid) the Earth and all things thereon shall perish by a generall conflagration, *That the Elements shall then Melt with a fervent heat*, that then the Place of the Atmosphere or Air must needs be filled with a suffocating smoke, which the Earth shall send up from her enflamed entrals. This is all the Hell he admits, and into this he is willing to allow that the Divels and obstinately wicked men shall be thrown: asserting further that this conflagration shall end in time, and that by it the Earth in all its parts shall be much purified, and that those poor Souls that were suffocated in the conflagration shall awake again to activity and life, and inhabit the Earth again, and again be extinguish't and revive again, and all this by infinite vicissitudes of like changes. Mr *Hobbes* and the *Socinians* allow this to be a pretty conceit; and a probable Opinion it should passe for, if all their suffrages and perverted Reason could make it so, or bow down the sense of the holy Scripture to it. But to make it more teneble, they think fit first in the place of an old one that had been batter'd too much by the Fathers, when *Origen* defended it, to raise and fortify a new Sconse or two. *Origen* placed a conflagration that should endure only for a time. This they slight, and as if zealous for true Divinity, they come neerer to the Text, and yet they give it but *a Judas Kisse*, when they place insteed of that conflagration an Eternall fire. For be not afraid, *my Brave*, saith the new conductor, our Eternall fire shall do you no more harme then *Origens* temporall Conflagration did. To tell you in short, they are the words of *Crellius* concerning the damned, *Cruciabuntur igne æterno*, saith he, *atq; ita delebuntur*, The Divels and worst of Men, shall be destroied in that Eternall fire wherein they are tormented.

Leviathan p. 4. c. 44. And if it seemes a Paradox that there should be an eternall fire ~~produced~~ *spar* for a temporall Punishment, Mr *Hobbes* ~~tels you,~~ and

and the *Socinians* tell you, that the Reason of this is, because the wicked are not at once but successively to be cast into this eternall fire, absurdly enough: as if many finite times would make up an infinite Eternity.

But to passe by such mistakes; The same power of Scripture that batter'd *Origens*, shall break down these new fortifications also. Doth not our Savior tell us, that not only the fire, but every Mans punishment in Hell, shall be everlasting punishment, even equally everlasting with the life of Glory? *Mat.* 25.46. And it is not only said by our Savior, *Mark.* 9.48. that *in Hell the worme dyeth not*, but Σκώληξ αὐτῶν, their worme, the vultur at their liver, the pain in relation to the patients shall have no End. If the Scripture had thus express't it, *That the worme of Conscience and fire of Hell should abide for ever*, the subtlety of the same serpent might have suggested to them, as anciently it did to the followers of *Origen*, that the word for ever did sometimes signify a limited Duration, but the Text in St *Mark* is Σκώληξ αὐτῶν ὁ τελευτᾷ, πῦρ ὁ σβέννυται, *Their worme shall not shall never dye, their fire shall not be quenched.* How will they answer these Negatives? will they determine the time when that shall cease, that our Savior saith shall not at all, shall never cease? Or will they, can they engage to suffer the Remainder of that Torment, which they, whom they thus beguile, must abide even after thistheir phancied and appointed period? Mark. 9.48.

Nor is this subtlety that the fire, but not the burning of particular sinners, shall be eternall a newly devised subtlety; but ancient enough to bee opposed by St *Augustine*, who asserteth, that those deceive themselves who affirme the fire to bee eternall, but not the burning of the severall individuall

Nec ipsum illud hic dici poterit, in quo nonnulli seipsos seducunt, ignem æternum dicentes non ipsam combustionem æternam, per ignem quippe, qui æternus erit, transituros arbitrantur eos quibus propter fidem mortuam per ignem promittunt salute, ut videlicet ipse Ignis æternus sit, combustio verò eorum, hoc est, Operatio ignis in eos non sit æterna, &c. lib. de Fide & Operibus. c. 15.

persons

persons cast thereinto. This Opinion and the confutation of it those who desire to see may read in the 15th chapter of his excellent Treatise *De Fide & Operibus.*

Give me leave to speak a few words in answer to their Arguments, and I shall Conclude.

One great argument, that they alleadge for their Opinion, is this, All well appointed punishments, say they, are Curative in their designe, that is, they intend some reformation. But no eternall punishment can be Curative. Therefore the punishment appointed by God cannot be eternal.

Now whatsoever fault besides there may be in this argument; it is certain the *Minor* is false. For even the eternall punishments of Hell have a Curative designe. Not to the damned themselves. But a Curative design and a Curative effect also to all us that believe this damnation to come. How many sinfull wretches, being first awakened and affrighted with the thoughts of an eternall punishment hereafter, have been straitway converted to the service of that God, who is as well able to save, as he is to *cast Body and Soul into Hell fire?*

But might not these torments, say they, be more Curative, if they were not eternall, but so that after a while Men might be released from those chaines and sent up into the world above to declare the horridnesse of those Hellish torments.

To this our Savior gives them an answer by the mouth of *Abraham*, in that Parable *Luke* 16. wherein when *Dives* proposed thus, *Nay father Abraham, but if one went to them from the Dead they will repent.* Abraham said unto Him, *If they hear not Moses and the Prophets, neither will they be converted though one rose from the Dead.*

Another argument of theirs against the Eternity of Hell torments is, That there should allwaies be an Equallity between the Sin and the Punishment, And that the pain or smart

ought

ought not to be eternally great and long, when the pleasure reapt by the transgression hath been but short and transitory. But here the very argument is to bee denied, I am sure the Fathers anciently denied it. We find *John* Bishop of Constantinople, affirming just the contrary, Namely, that it was Reason the obstinately wicked should suffer eternall pains, though the Pleasure of their wickednesse had been but as dreams and shadows, and that the punishment of sins should never End, though the Pleasure of those sins ended before the sinfull Acts themselves were perfectly compleated.

Joannes Episc. Constantinop. in Epistolâ ad Theodorum Monachum.

Nay they confute this argument themselves by what is laid down in their former. For if all punishment must be curative, then must the pain of it be not only equall to, but greater than there is pleasure in the Offence. For if there be present pleasure in Sin, who would loose that present pleasure, for fear of the future pains of Hell, if those pains were not to be greater than this pleasure? And it may be question'd, Whether lesse than an eternall pain would prove at all curative to the world. For if even eternall punishment doth now scarce suffice for this effect, then lesse than an eternall punishment would prove too little. There is no proportion or Equallity in the value between a Mans life, and a mans goods. Yet by our Law, the Man that robs you of your goods forfeits his own life, And there was a necessity of this Law, because some men are so addicted to Robbery and stealing, that a lesse punishment would be no terror to them. And so we may reply, that it is reasonable upon that account as well as diverse others, that the punishment of Hell should be eternall; because a lesse punishment would Scarce suffice to affright wicked men from their sinfull course of life.

Another Argument they draw from the goodnesse of God and his fatherly affections to his creatures. But this argument is

is like that of *Cotta* in *Cicero*, who urgeth, that because God can do all things and that without labor, he out of his Majesty and mercy should not have suffered the two Eyes of the sea, *Carthage* and *Corinth*, to be put out: But Gods Actions are to be regulated by his own pleasure, not by our Phansies. St *Basil* telleth us, that even by ascribing all fatherly affections to God, we may be guilty of great Ungodlinesse. We are to attribute to him infinite Amplitude and liberty, as well as infinite Mercy. And at last he can say to that infinite Mercy, as he doth to the sea, *Hitherto shalt thou go, and no further.* What saith *Zophar to Job*: If God cut off, or shut up, or conclude together, who shall hinder him. Besides so *Zophar* proceeds, and I do not find any Body can answer him. God knowes vain Man, and hath seen Wickednesse in Him, should he not consider it? should he not animadvert and punish for it? Surely his Justice and severity ought as well to bee magnified in his Animadversions upon obstinate Offenders, as his Mercy in shewing kindnesse to the humble penitent.

Cicero 3. de Nat. Deorum. ad finem.

Πάλιν δὲ καὶ τὸ πατὴρ ὁλόκληρον καὶ πλὴν ἡμετέρας χρῆσαι ἀνὴκ ἀλλὰ βουλῇ ἐπὶ δὲ τοῦ ἀπείρου· πάθος δὲ καὶ ἄγνοιαν καὶ ἀδύνατον καὶ ὅσα τοιαῦτα ἐπιφημίζει.

Basil. tract de vera Fide, Tom. 2. pag. 588.

Job. 11. 7.

2 Esdras. 4.

Another objection they flourish from that Axiom of *Epicurus*, *Si gravis, brevis*, If, say they, the punishment be very great, it cannot be very durable. Because it is inconceivable how the Soul should suffer great pains and not be disunited from the Body by reason of them.

But, *my Brethren*, we must be so modest as to allow many things to be true, which yet are not conceivable by us. I speak a bold word, All the Philosophy in the world, old and new, can never declare the manner how our Souls, that are immateriall, can be pain'd by the diseases of our Materiall Bodies. But yet we find they are so. How then should it be thought, that we should be able to explain the manner how the Souls of wicked men shall be enabled to endure the great and eternall pains of Hell, when we cannot explain the manner how we become sensible of any thing we now feel. We

believe

believe also that the Constitutions both of the damned and of the blessed shall be altered. For as St ~~Paul~~ John saith, we know not what we shall bee, and we dare affirme as little concerning the Nature of the damned as of the blessed. Secondly, neither do we know the Nature of the Infernall fire. I am sure it was anciently believed to be so farr from destroying the Body of the tormented, as to give a kind of Incorruptibility unto it, and if you will be contented with the doctrine of the primitive Church, I may, God willing, shew you hereafter that it was the Opinion of the Fathers in Generall, that such shall be the fire of Hell, and such the constitutions of the damned, that they shall be capable of paines eternall, and yet very great; some difference in their greatnesse there may be (some beaten with more and some with fewer stripes) but none in their duration.

The Soul shall suffer pain it self by the immediate hand of God, and shall be tortured also by the harsh and discordant Motions of the tormented Body, whereunto it shall be most firmly, and therefore in that time and place most unhappily, united. It shall feel its tenement uneasy, noisome, tempestuous, but shall find no divorce, no way of separation. Nor shall those pains be slight that shall immediately be inflicted on it by an Allmighty power, Zealous in the pursuance of his just Revenge. It is true those pains would quickly extinguish the life of the tormented were their constitutions then not to differ from ours now. But the ancient catholick Faith is otherwise, Namely that the passive faculties of the Devils and Wicked Men shall be susteyned eternally or eternally repaired, to make these patients eternally miserable.

Mr *Hobbes* indeed supplies them with an argument against this Doctrine from that text in the *Revelation*, where the punishment of the Wicked in Hell is called a second Death; Whence he argueth, that the Wicked shall dy or be annihi- *Leviathan*, part 4. Cap. 44.

lated under that punishment. But I hope Mr *Hobbes* will allow St *John* to be a fit interpreter of his own words. Surely he calls the eternall torment of the wicked in Hell by the name of the second Death. For if you compare Rev. 14.10. and Rev. 21. 8. you wil find, that there is a Lake of Fire and Brimstone prepared, that the Unbelieving and abominable shall bee cast into it, that the smoke of their torment shall ascend up for ever and ever, and in conclusion that this is the second Death.

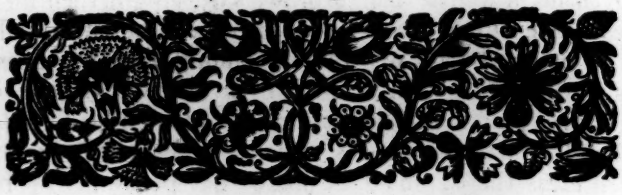
We affirme further to conclude the Objections, that whereas the fireing of Sodom and Gomorrha is made by St *Jude* a Type of the fire of Hell, that there is no necessity, that the Type should agree in every particular with the thing typified, but that St *Jude* is so to be understood, that what the Inhabitants of Sodom and Gomorrha suffered for their lusts in one day, that in Hell they, and such as follow their lew'd Waies, must undoubtedly suffer to all Eternity.

I must conclude: and the conclusion of my present Discourse shall bee this, That we must all appear before the Judge-
2 Cor. 5. 11. ment seat of Christ, and there accordingly as our works have been in the flesh, be sentenc'd either to everlasting blessednesse or to this everlasting Misery. Knowing therefore the terror of the Lord as St *Paul* speaks, we persuade Men that they would live as men and not as beasts: that they would deny Ungodlinesse and worldly lusts. Knowing the terror of the Lord, we are Ambassadors for Christ as though God did beseech you by us, we pray you in Christs steed, be ye reconciled unto God. Knowing the terrors of the Lord, we intreat Men, that they would not live unto themselves, but unto him that dyed for them and rose again. What, saith
1 Cor. 16. 11. St *Paul*, shall we provoke the Lord to Jealousy? are we stronger than He? The Judge of Heaven and Earth is a mighty and terrible Judge. He spared not his own Son when he found him under the sins of others, and will he spare those rebells

rebells of his whom he shall surprise, Glorying in their sin and shame? Are our Muscles Iron, or our Membranes brasse? Can we break the rod of God, or conquer him by suffering all his wrath? Can we fly from it? or have we, *my Brethren*, any Fence against it? Whether shall we go from his Spirit? or whether shall we flee from his presence? If we climb up to Heaven, He is there, and if we make our Bed in Hell, he is there also: He is even in Hell to be a consuming fire to the wicked. If we say the darknesse shall cover us, the darknesse hideth not from him: Psalm 139. 7, 8. What then? Can we, as the three children did, walk in the firie furnace and be untoucht? Can we dwell with devouring fire, or lye everlastingly in beds of flaming Sulphur, and be contented with that condition? If we Can neither endure the Wrath of God, nor have any defence against it, nor can fly from the effects of it, there remains only that We use such Caution, and live so in these few dayes of our tryall here, that we may escape that place of torment, whereas our Savior hath declared, *the Worme shall Never dye and the fire Never shall be quenched.* Oh that there were such a heart in Us, that we might fear God and keep his commandments allwaies, for then it should be well with us for ever!

I should now have shewed you that what I have spoken concerning the greatnesse and Eternity of hell torments was the Constant sense of the ancient Catholick Church, and comes not from my private interpretation of the holy Scripture. But I must leave that argument and the conclusion of this whole discourse untill some other Opportunity.

Gloria Trinuni Deo.



SERM. III.

PSAL. 34. 11.

Come ye children, and hearken unto me, and I will teach You the fear of the Lord.

IN my last discourse from this Text, I affirmed two things of the pains of Hell, that they shall be great, and that they shall be eternall (a good argument I thought to move us to fear Him, who hath power to cast us thither, and an immutable wil or decree to give every man reward or punishment according to the merit of his life) I then also gave an answer to the Objections of our moderne *Platonists*, to Mr *Hobbes* also, and the *Socinians* who deny the pains of Hell to be eternall.

1 Kings c.ult. v.8. Wicked *Ahab* confess't, that he hated *Micaiah*, because He did not prophesy good concerning Him, but evill; and

John 8.40. our Savior found that he procured himself a mortall hatred among the Jewes, because he told them the truth. Some truths are so ingratefull to the Ear, that they cannot be insinuated

ted without great danger of procuring an aversation to the relator. *Felix* did not love to hear of Judgement to come, more unhappy He, more unlike to justify his name. And I fear that some do so ill like the severe and necessary Truths concerning that last judgement and the consequences of it, that I as your spirituall Scholemaster have proposed from this text, that they will be censured by them as the dictates of a tetricall *Orbilius*, of a sharpe and cruell Master. I affirme therefore to countenance them yet further, and to plant them upon their right foundation, that they are not mine, but the resolutions of the ancient Catholick Church. It is true this Doctrine hath its considerable opposers, and so have all other doctrines of the Christian Faith: But since this text looks upon you, *my Auditors*, and all true professors of Religion, as children, the phrase is, *come Ye children and hearken unto me.* Be so humble as to own the Discipline you are under; Submit your selves to the pædagogick Rules of your Schole. For he cannot be Christs Scholar, that is too proud to admit them. One good Rule for the resolving all such difficulties and sopiting all such differences is this, That if there be a controversy concerning the sense of a Scripture, and the Fathers of the primitive Church, that lived next after Christ, and his Apostles, have unanimously determined the sense of that Scripture, and have made that determination professedly and not by the by, Every one of Christs Scholars must have humility enough to submit unto it: For they, being neerer the fountain, were more like to have the truth brought incorruptly to them than we, that are so far remov'd, to us.

Acts. 24, 25.

Memini quæ plagosus mihi parvo Orbilius dictaret. Horat.

And having told you this for a Rule so equitable that I think it will merit not to be contradicted, I shall tell you further, that the primitive Fathers did maturely debate and consider this controversy, and the Texts alledged on both sides concerning it; both in their publick councills and in

their private studies; and have declared for the greatnesse and Eternity of Hell torments, against that which was anciently *Origens* Opinion, and is now renewed by some moderne *Socinians* and *Atheists*.

Seeing therefore the Eternity of these Torments hath been anciently matter of contradiction, and continues so to be unto this day, I think it reasonable for me to give you a further confirmation of their Eternity from the Testimonies, arguments and reasons of these Reverent ancients and Primitive Fathers in our Religion.

August. ad Oros. contra Priscill. & Origen. cap. 6.

St *Augustine* (whom for the reputation of his authority I first produce) in his exposition on those words of our Savior, *Math.* 25. 46. *The wicked shal go into everlasting punishment, and the righteous into life everlasting*, observes, that the same word αἰώνιος is there put to expresse the duration of the punishment of the wicked in Hell, and the eternall life of the glorified in Heaven. And having laid that for a ground, he argueth thus, if the consideration of the mercy of God provoketh us to believe that the punishment of the wicked in Hell shall have an end, what must we consequently believe concerning the reward of the righteous, when on both sides in the same text, and with the same word they are alike pronounced to be eternall. This argument is frequently used by other *Fathers*, and by St *Augustine* himself in other places. So, in his book *de Civitate Dei*, he telleth those who oppose the Eternity of Hell Torments, that if they will have a temporary punishment in Hell, they must likewise have a temporary reward in Heaven; our Saviors epithete being the same to both. The Translators of the Bible were surely guilty of a little oversight, when they varied the Epithete in that Text: which is the same without variation in the Originall. There are texts wherein the variation of a word or phrase may be usefull by Way of Paraphrase

August. De Civit. Dei. c. 23.

phrase to let in light to the sense, but here in respect to this Controversy,

— Verbum verbo curâsset reddere fidus
Interpres —

The Interpreter should have been strict and have rendred the Text word for word. For it is the Identity of the Epithete, applied equally to both, that maketh St *Augustines* argument unanswerable. And St *Augustine* building upon that Identity of Duration mention'd there urgeth the absurdity. *Can you* (saith he) *think such exposition true in the later part?* Can you think it credible that the Righteous may relapse from that excellent and glorious purity, they enjoy in Heaven, and fall thence into the filth of sin again, and into *its wages*, *Death?* and then he asserts, that if it be absurd and false to affirme an End of glory and purity in Heaven, it must be equally absurd and false to affirme an End of pains in Hell: because the same Adjective in the same verse is applied to both.

Another argument He draweth out of the prophesy of *Esay*, What, saith he, shall we answer to the words of that Propher, *Their Worme shall not dye and their fire shall not be quenched?* Whatsoever kind of punishment is understood, by their worme and their fire, if it shall neither dye, nor be extinguished, it is declared to be eternall: and I told you in my last discourse that he opposeth also that subtile and slender defence, that some did then and do now make, who allow the Fire to be eternall, but not the burning of the Individuall persons cast into it.

August. ad Oros. contra Priscill. & Origen. c.6.

August. de Fide & Operib.

This, *my Brethren*, is St *Augustines* doctrine; and I am sure his advice is as safe as his doctrine is true, namely, that those who would be free from this eternall punishment, should rather spend their time in doeing Gods will, than in framing arguments and distinctions against his word. Next I produce St *Basil*, as a principall Authority among the

Augustin de Civit. Dei lib. 21. c.23.

the Greek Fathers. He telleth us, that the Torments of Hell are infinite and intolerable, that the fire is unquenchable, and the worme punisheth immortally, that the place is darke and horrible, the wailings bitter and unpleasant, and that these complicated miseries shall have no end. In another place in answer to that Text where it is said, that *some shall be beaten with few stripes.* He telleth us that those who suffer fewest, must suffer at least an eternall punishment; they must endure the everlasting biteings of the worme that dyeth not, and the everlasting burnings of the fire that never shall be quenched. [Elsewhere he telleth us, that it is the craft of the Devill that persuadeth men the contrary, when our Saviors speech is plain, *That the wicked shall go into everlasting punishment, and the Righteous into life everlasting:* and that men may as well say, that everlasting life in Heaven shall have an End, as that there shall be an end to the punishment in Hell, seeing they are both by our Savior equally said to be everlasting.] This is St *Basils* Doctrine and his advice is as safe and good, That while we have Opportunity we would secure our future condition and fly from that eternall punishment whereinto if we are once plung'd by Gods dreadfull sentence, we shall never afterwards bee able to escape. *To day therefore if ye will hear his voice harden not your hearts:* Strive to enter in at the strait Gate, for wide is the Gate and broad is the way that leadeth to destruction, and as Salomon spake in another case: *None that go in thither returne again nor take they hold of the paths of life.*

Basil. ad Virgin. lapsam, tom. 3. pag. 18.

V. Basil. citat in Epistolâ Justiniani Imper. ad Menciam Archiep. Constantinop. apud Binium concil. Tom. 4. concil. Constantinop. 60.

Basil. in libro Regularum.

St *Ambrose* declares as well the greatnesse and extension, as the perpetuity of the pains of Hell, that as both body and Soul sin'd; So Body and Soul ~~should~~ all suffer, what the Soul imagined and contrived, the Body put into Act, the law of the flesh wrought upon the law of the mind; and therefore it was reason that no part should have any rest, but that as

Ambros. De fide resurrectionis.

as all parts and faculties sin'd, so all should suffer together. This is answerable to what is spoken by our modern Divines, and by some Jewish Rabbins also; That the Wages of sin in Hell should be commensurable to the Body of sin on Earth. We know it is the nature of Evill to spread like Venome over every part and faculty of Man, when once it hath gotten an Empire or Dominion in him, And so it is the will of God that Punishment in the time of its Reign, that is in Hell, should spread also, and that every faculty that hath been the seat of sin should be made the seat of torment. Did Lust enter at the Eye from corporeall Beauties? In Hell Horror shall more abundantly enter there from Ghastly sights. Did the Ear delight in Vanity and let in laughter, when Religion was abused or the holy Scriptures jested upon, and turned into Burlesque? Now let the same profane ear take its farewell of its ancient pleasures, and content it self if it can with the variety of Noises that shall be found in the howlings and drummings of *Tophet*. Was *Dives* his tongue curious in tasting its delicate meats, now it shall be parch'd with a continued infernall Feaver and be denied the cheap refreshment of a drop of Water from *Lazarus* his finger. And that grosse sense of touching, which is the bed of the fowlest Sin, shall be laid not to repose, but to be eternally disquieted in a Bed of flame. After a like manner shall all the internall senses that have been the servants of sin bee entertained in punishment. And the faculties of the soul that have been debauch't to wickednesse shall be distracted with greater torments than all these. Some Jewish Doctors are of *Opinion*, that the Souls of the damned shall be violently rap't upwards and downwards by most painfull and contrariant Motions, that they shall endeavor upwards in order to associate themselves to the purer Spirits, but having no principles nor skill to attain that purity, nor use in it, shall by the power of their old use and custome with ineffable torments

Vide Pocockii notas Miscell. in Portam Mosis Maim. c. 6.

ments be hurried downwards. They shall be continually toss't from one desire to another, and yet shall have no waies or means to attain either the new spirituall delights, or the old earthy pleasures. And these they affirme are greater than any torments of fire or Ice, of Knives or Swords, of Serpents or Scorpions, and that their Minds shall be so distracted by these Opposite desires, that their pain shall bee thence as great, as if two Angels stood one on the north Pole, and another of the South, and did thence continually from severall slings, sling these miserably tormented Souls from one End of the world unto the other, without giving them any intermediate Quiet.

Vide Pocock. & autores ib. p. 170.

And for the continuance of this Torment St *Ambrose* affirmeth also, that the sinner in Hell shall be preserv'd for punishment, as the just is perpetuated for Glory, and that there shall be no more decay in the worme of the wicked, than in the glorified Bodies of the Just, and he expresseth the perpetuity of that Torment in another place to the full, when he telleth us that the wicked and perfidious or Apostate Christians *igne æterno in perpetuum torquebuntur*, they shall be tormented for ever in an eternall fire. So that it is not the fire only, as our Patrons of Vice would have it, but the torment in that fire that shall be eternall also

Ambros. lib. De Fide Resurrect.

Ambros. in. 1. Cor. c. 3. tom. 5.

Lactantius asserts the extension of the pains of Hell not only over the Soul but over their Bodies also; which saith he, shall be indissoluble and eternally permanent that they may hold out against the torments of everlasting fire. That the Fire shall be pure and fluid, rather like that of melted metals and minerals, and consistent with that blacknesse of darknesse mention'd by St *Jude*, than like our Culinary fire, or any other luminous flame. That it shall endure of it self and preserve it self without aliment; And not only so, but that it shall even restore what it consumes. *Idem divinus ignis*, saith

Lactantius de divino præmio. lib. 7. c. 21.

saith he, *unâ eademq; potentia & cremabit impios & recreabit*, The same fire of God shall by the same faculty and power burn the wicked and recruit them. *Et quantum a corporibus absumit tantum reponet, & sibiipsi eternum pabulum subministrabit*, It shall restore so much of the Body as it consumes, and so furnish it self with an eternall fuell. He doth not only say that the passive faculties of the damned shall be strengthned and made hard as an Anvil to endure that punishment, but that even the fire it self shall have a restorative faculty also and give strength in the midst of Torment. And if this either Tradition or Supposition of the Fathers concerning the restorative faculty of the fire of Hell or the then strength of the passive faculties be admitted, it is very easy to conceive how the pains of Hell may be great, and yet their greatnesse may not hinder their Eternity.

Tertullian and *Justin Martyr* are misreported by a learned Writer, as favorers of some contrary Opinions, and as sometimes disallowing the perpetuity and sometimes the continuity of those Torments. But great and learned divines are not allwaies without their *nævi*. And, I think, it may be reckon'd for one of his failings, that he hath given countenance to our modern encouragers of Vice, by writing so doubtfully, and in generall misreporting the Opinions of the Fathers in this particular.

Bishop Taylor Ser. 3. of Christ's Advent.

For *Tertullian* in the first place is so farr from favoring *Origens* Opinion, that he every where opposeth it. In that very Text cited and misconstrued by the Bishop, *Tertullian* directly opposeth one of the greatest arguments that was ever made in the defence of the Heresy of *Origen*. The argument (indeed taken from the principles of *Epicurus*) was this, *That no pain which is great can be lasting*. *Tertullian* industriously and directly denies that principle, and affirmes in particular, that the paines of Hell are great, and yet not only lasting but everlasting, *Dolores non diuturni, verum sempiterni.*

Epicurus omnem cruciatum & dolorem depreciat, modicum contemptibilem pronunciando, Magnum *vero non diuturnum*, &c. Tertull. c. 45. *adversus Gentes* pag. 74.

terni, His sense is, that to say those paines are lasting, is to abate of the Truth, and to speak too little of them, and therefore he pronounceth the pains of Hell to be great and everlasting, and that this was then the Christian Faith. The Reverend Prelate above mention'd would have the words *non diuturnus* to signify *not the paines of every day*, and so he doth at least take off the continuity of the pains *of Hell* in the Opinion of that Father. I will not bring a Grammaticall controversy into the Pulpit, else it is easily defensible, that He hath fixed a new and a wrong sense to the word *Diuturnus*, and a new and a wrong Etymology, when he deriveth it from *dies* not from *diu*: Besides he takes off the Opposition intended by *Tertullian* against that principle of *Epicurus*, and maketh him speak that which is most contrary to his own doctrine in other places. For in the 18th chapter of his Treatise *adversus Gentes*, he writes that *God, at the End of this life, shall raise up the dead from the beginning of the world, and call them to an account of their merit and demerit, and shall sentence the wicked into a Fire that shall be both everlasting and continued*, and elsewhere, that *the profane shall live in the torment of a perpetuall fire, which shall be so farr from destroying them, that it shall give an incorruptibility to the tormented Bodies.* What can be spoken more expressely against the annihilation contended for; than this doctrine, that maketh Hell fire so far from corrupting them, as to give incorruptibility to the tormented. Or what more against *Origens* Opinion for the restoration of the damned, and vicissitude of Resurrections, than what he affirmeth in the same place, That *there shall not be now a death and then a Resurrecti-*

Bellum diuturnum, pax diuturna, morbus diuturnus, simulatio diuturna, alio semper sensu, apud. Cic.

Deus productio ævo isto judicaturus est suos cultores in vitæ æternæ retributionem, profanos in ignem æque perpetem & jugem, *suscitatis omnibus ab initio defunctis, & reformatis & recensitis ad utriusq; meriti dispunctionem.* Tert. adv Gentes c. 18.

Dei quidem cultores apud Deum semper; profani vero in pœnâ æque jugis ignis, habentis ex naturâ ejus divinam subministrationem incorruptibilitatis. Tert. cap. 48. Adv Gentes. Et S. ibidem *Restituetur omne humanum genus ad expungendum quod in isto ævo bonii vel mali meruit, & exinde prædandum immensam æternitatis perpetuitatem. Idco nec mors jam, nec rursus ac rursus resurrectio, sed eximus iidem qui nunc, nec alii post.*

en

on, and then another death, and after that another resurrection; but that we shall rise the same that we are now, and that afterward there shall be no change? I pronounce therefore that *Tertullian* hath had wrong done Him in this Point, and that neither St *Augustine* among the Latine, nor St *Basil* among the Greek Fathers are more orthodox than He, nor more opposite to the ancient and modern Heretiques in this point concerning the greatnesse and eternity of Hell Torments:

And the like may be said of *Justin Martyr*, he affirmes I am sure, *that every one shall go to everlasting punishment or to everlasting Salvation* according to the merit of their life. That the Devill and such as follow him, that is, the wicked debauch't and Impenitent shall be eternally punish't in an eternall fire. And he doth not mean that they shall be annihilated, as Mr *Hobbes* will have it, and revive no more, but that they shall continue to suffer ἐν αἰδίῳ αἰωνίᾳ, *in an eternal sense of that Torment*; [That they shall have sorrow enough in Hell, but that in Hell their Sorrow and Repentance shall not profit them at all.]

V. *Justin. Martyr.* in Apol. pro Christianis *ad senatum Rom.* & in 2. Apol. *ad Antoninum Pium* pag. 45. Where it is not only call'd Αἰώνιον πῦρ, but Αἰωνία κόλασις v. & pag. 50. & 52. ib. and in 68th pag. speaking of the 2d coming of Christ he affirmes, that then, Σώματα ἀνιστῶν πάντων τῶν ἀνθρώπων καὶ τῶν μὲν ἀξίων εὐδίστου ἀφθαρσίας, τῶν δὲ ἀδίκων ἐν αἰδίῳ αἰωνίᾳ μὲν τῶν φαύλων δαιμόνων, εἰς τὸ αἰώνιον πῦρ πέμψειν, κτλ.

St *Gregory* telleth us, that the Devill begat this Persuasion, that the punishment of sin in Hell should have an End, that Men here on Earth might not take care to put and End to their sins. *Greg. Moral.* 34. c. 11.

And *Photius* that great Patriarch of Constantinople in his Letter to *Michael* Prince of *Bulgaria* reckons this Opinion so dangerous, that he calleth it παρόκλησιν πρὸς ἁμαρτίαν πᾶσαν καὶ ἀπώλειαν, *an Exhortation to all possible sin and to all possible damnation.* And surely those who would now persuade us, that the pains of Hell shall be but short and transitory, will, when

they may have hope to prevail, tempt us with that same Originall Lye by which the Serpent first deceived *Eve*: As then the Serpent said to the woman, *Ye shall not surely dye*, though God had said, *you shall surely dye*, So these will say, Be sanguine now, that is, eat and drink, whore and Hector, debauch and oppresse, For we have found out a new and comfortable Opinion, that there is no such thing as any second *Death*.

But I shall proceed to shew you, that whatsoever new Opinions there are now, the primitive Faith was otherwise. St *Cyprian*, or whoever was author of that Homily *de Ascentione Christi*, that we find among his writings, declareth to this purpose, *That the wicked shall be appointed to dwell in infinite torments, That there shall be Streames of Teares for ever, but for ever to no purpose.* The flames there shall be utterly inextinguishable, and the punisht Souls shall dwell immortally in those infernall furnaces, and the most killing part of their torment shall be this, that they shall allwaies live in a despair of ever being redeemed thence. God will no more have mercy then, Then confession and Repentance shall be too late; For Christ descended into Hell but once and shall returne thither no more to work any new Victory or make any new Redemption. *Prudentius* addeth his suffrage against the Heresy of *Origen* in those verses,

Vermibus & flammis & discruciatibus ævum
Immortale dedit, Senio ne pœna periret
Non pereunte animâ —

His meaning is, That both the Soul of the sinners and their torment also, their flame and their worme by the appointment of God, shall be eternall.

Athanasius concludes his creed thus, *Those that have done well shall go into everlasting life, and those that have done evill*

into

into everlasting fire, and he affirmes the same in diverse other of his writings.

St *Hierom*, as he was a passionate Lover and admirer of *Origens* learning and Wit, so possibly he might take his phancy of a *Purgatory* fire from Him, and yet as well as he loved him, he would not follow him in his heresy, *Diaboli* (saith he) *& omnium negatorum & impiorum qui dixerunt in corde non est Deus*, ~~*Deus*~~, *credimus æterna tormenta.* We believe that the Devils and *Atheists* and such as deny God in their hearts shall suffer eternall pains. And let our *Atheists* take heed they do not one day find St *Hieroms* creed truer than their own.

Felicibus ingeniis mirum dictu quantopere faverit, adeo ut hæreticos etiam laudibus ornaret, libenter si licuisset fidei vitium eruditioni condonaturus. Cum primis autem Origenis, quem suum adpellat, &c. Erasmus in vita Hieronymi, ubi narrat etiam ut Origenistæ in suæ factionis consortium Hieronymum pertrahere nitebantur.

Hieron. in c. ult. Esaiæ.

It were endlesse to give you all the private Judgements of the Fathers, dispersed up and down among their writings, You may have a good Collection of the arguments anciently used against *Origens* Opinion in *Justinians* letter to *Menna* then Archbishop of Constantinople; which letter is yet extant in the third Tome of *Binius* his Councels: I shall therefore conclude the Authorities that affirme the pains of the damned in Hell to be everlasting, with that peremptory decree of the sixt councell of Constantinople, intended to condemne that very Opinion of *Origen* maliciously (to the Ruin of all good manners) now again renewed by the *Atheists* and *Socinians* of this loose and naughty Age. And let me tell our Lawyers (who as they say begin too much to favor Mr *Hobbes's* errors) that this decree which I shall now repeat was thought of so much use by the ancient Lawyers, that they caused it to be embodied with the Imperiall Laws, and esteemed the authority of it to bee the universall concern of the Empire. The words of the decree are these, Εἰ τὶς λέγει ἢ ἔχει πεφρονημένον εἶναι τὴν τῶν δαιμόνων καὶ

Vide Balsamon in Photii Nomocanon. Tit. de Fide c. 2. l. 5. Basilicæ Tit. 1. c. 1. resp. 1.

ἀσεβῶν ἀνθρώπων κόλασιν, καὶ τέλος καὶ τινὰ χρόνον αὐτὴν ἔχειν ἡγοῦν ἀπὸ καταστάσιν γίνεσθαι δαιμόνων καὶ ἀσεβῶν ἀνθρώπων, Ἀνάθεμα ἔστω, in English thus, *If any one doth say or hold, that the punishment of the Devils and Wicked men shall be but temporary, and that after a season it shall come to an End, or that there shall be a restoration of the wicked Angels and Wicked men to their former estates and Dignities, Let him be accursed.* I am unwilling so severe a Censure of the Church should come against any man through my mouth. Insteed therefore of that, *Let him be accursed*, I shall say let Mr *Hobbes* live and let him be reclaimed, and let him not be ashamed to repent of and to disclaim *his Errors* (as I have reason to believe *Origen* did his before his death.) And let the *Socinians* be indeed as Zealous encouragers of Vertue, and Opposers of Vice as some of them pretend to bee, and then I am sure they will leave off this their daubing with untemper'd Mortar, this which I may properly call (in the phrase of *Ezechiel*) their *sowing pillows under every Armehole.*

V. Binius Concil. loco citato.

See the lamentation of *Origen*, *Heu mihi doctori, nec discipuli locum teneo, volens alios illuminare meipsum obscuravi. Plangite me quia æternis pœnis condemnatus sum; ve eor diem judicii, qua in æternâ pœnâ damnatus sum; Timeo pœnam, quia æterna est*, &c. *Ita* Origenes *in threnois* a B. Hieronymo latine *redditis.*

To conclude, this then is the uniforme sense of the Catholick Church. That the pains of Hell are great, The Greatnesse of them is intimated in this, that they are represented as the Torments of fire which is the worst sort of Torments, by the Torments of a black and dark fire, which is the worst sort of tormenting fires; Other Circumstances that make this torment formidable, are the perpetuity and continuity of it, both affirmed by all orthodox writers primitive and Moderne.

And yet whether these Flames are visible and luminous, or the Burnings are intensely great and dark, as those of melted

ted metals and Minerals; and whether they are palpable or Immateriall; are questions, which with many others of like Nature are easier to be disputed, than certainly decided. For as the Joyes of Heaven are set forth unto us by visible and Materiall Emblemes and Representations of the greatest Happinesses that we can conceive, and yet we believe them much greater and better, though not properly such as those shadows represent; So on the other side, if we judge the expressions concerning the pains of Hell to bee metaphoricall, and do not believe that they are formally such as they are described to bee when they are represented to our present Capacities (which was, I think, the utmost of St *Gregory Nyssenes* Opinion) yet then we must by the same Analogy believe, that they are greater and higher miseries, than those metaphoricall Expressions can really decipher. Surely if there had been a greater kind of torment conceivable than that Torment of fire joined with that blackness of darkness mention'd by St *Jude*, the holy Ghost would have chosen to have made use of those for representations. Flesh and blood cannot inherit the Kingdome of God, So neither is it possible that our present flesh and blood should be able without a change of its Nature, to inherit or endure the kingdome of Satan. And if there must be a change of this corruptible Nature, before it can be capacitated to

Some anciently, and some of late, as *Casaubon* particularly, have spoken of Greg. *Nyssene*, as if he had been a Sectary of *Origens* heresy. The chief place they note is the conclusion of his catechetick Oration. But the summ of his discourse there is no more than this; *That as the Joies of Heaven are such as cannot be described in words, seeing they are such as Eye hath not seen nor Ear heard; so neither shall the pains in the life to come be like those that we now feel, The fire shall not be like our fire; for ours may be extinguish't, that cannot: Nor shall that worme be of the kind of our earthy Vermine. For they dye, but that dyeth not.* And truly I never heard that it was censured as Heresy, I am sure it was not the Heresy of *Origen*, to assert the Scripturall expressions concerning the pains of Hell Metaphoricall. What it was is declared in this discourse, and St *German* and *Photius* two great Patriarchs have anciently written his defence V. *Elogia in Nyssenum in prolegomena ad ejusdem opera ex editione Claudii Morelli, Parisiis* 1638.

suffer those everlasting Torments, possibly there must also be a change in our earthy Natures before we shall be able perfectly to understand them.

We read that upon the delivery of the law of *Moses*; Exod. 24. 17. that the sight of the Glory of the Lord was like *devouring Fire* upon the Top of the mount. And that then the People saw *the thundrings*, *and lightnings and the noise of the Trumpet and the mountain smoking.* And he professed Himself then to be a consuming Fire, Deut. 4. 23. Believe me, *my Brethren*, or if ye will not believe me, believe the Author to the Hebrews who telleth us, that even under the Gospell, *our God is also a consuming Fire.* And it is, as I formerly noted, the Observation of the *Psalmist*, *That if we make our Bed in Hell*, *God is there also*; God is there and he will shew himself a consuming fire in the midst of those Flames. Though Heaven be the Throne and place of Gods presence, yet God is in Hell as certainly, and as effectually, as he is in Heaven. And the wicked, together with the good Company they hope for, shall be sure to find Him there disposing of that good Company so, that they shall not bee able to elude the Vindictive Wrath of God, or any way to alleviate one anothers punishment. God I say, who is the luster of a shining Glory in the new Jerusalem, with his presence doth also fill that *Tophet* that he hath prepared: You remember that the same God that was light and Glory to the children of Israel, was a cloud and pillar of darkenesse and trouble to the Egyptians: Exod. 14. and so shall the same God be light to the Just, and a cause of Horror to the wicked after the resurrection. How much of the Torment shall be inflicted on the damned immediately by himself as he is *God the consuming fire*, He only knoweth; and God grant that by his grace we may so live, that, by our own wofull experience, we may never know it. I am sure it is a good inference that the Apostle makes from this

this Consideration. Heb. 12. ult. *Let us*, saith he, *have the Grace to serve God, with Reverence and godly fear*, as we read it, or as the ancients read it, *with Reverence and fear of punishment, For our God is a Consuming Fire.*

And thus much have I spoken to commend unto you that Initiall fear, that is the *way to Vertue* and the *beginning of Wisdome.* I speak not of this as of the highest attainment in Religion, I know there is an estate of so great perfection as to be *above fear*, and that is the estate of *perfect love*; *For perfect love casts out fear.* I wish we were but well setled within the Bordures of Religion: Nor is a Man to be denied his Sonship and Interest in God the Father, if he be really religious, though he be not arrived so high as that perfect love which casts out fear. *Solomon* assureth us, that there is *a blessednesse* that belongs to the man *that feareth allwaies*: Prov. 28, 14. and St *Paul* adviseth us to *work out our salvation with Fear and Trembling*, Phil. 2. 12. And therefore I cannot alltogether approve the Rule of the Schools that saith, that *Timor filialis non respicit Deum tanquam Principium inflictivum panarum, Filiall fear looks not upon God as the cause of Punishment.* For the best of us, though Children, must confesse that we have been *disobedient children.* *Joseph* feared especially the evill of sin when he resisted his lustfull Mistresse with that Expostulation, Gen. 29. 9. *How shall I do this wickednesse and sin against God*, but it is not said that He did not fear the Punishment of that sin also. To fear God is to honor and sanctify Him, so the Prophet *Esay* adviseth, *Sanctify the Lord of Hosts himself.* How is that to be done? Why it follows, *let him be your fear, let him be your dread*: Esay 8. 13. When we fear him and punishment by Him, we think honorably of his power and of his justice: And thus, as *Solomon* observeth Prov. 19. 23. *The fear of the Lord tendeth to life.* And though the perfection of Holinesse implieth more, yet as St *Paul* noteth, we do

1 John. 4. 18.

not come to that perfection, we do not perfect that holinesse but by the *fear* of the Lord. 2 Cor. 7. 11. He that *feareth* God dares do no Evill, and whether he *feareth sin as sin*; or whether he *feareth the punishment of God upon his sin*, the least and lowest of these fears causeth a man to abstain from evill and is the way to life, that we are commanded to walk in. And let me give it this further commendation, that it doth not only cause our Obedience in other things: but we shew our *Obedience* even in this when we *fear* God. And therefore we are doubly to blame if we do not cherish this Fear that is in the first place *commanded* by God himselfe and so our Duty, secondly that containeth in it such an *honor of God*, and such an *estimation of his power and justice*, as will be a motive to lead us to holinesse here, and consequently to eternall happinesse hereafter.

And now I have done, I tell you that I am not at all delighted with this argument: and I had rather, if there were cause, have been commending unto you that *other fear of God*, that *filial fear*; which indeed, hath *little of true and proper fear* in it. I mean, that I had rather have been preaching unto you the joyfull Tokens of your *assurance*, in order to the perfecting your *love in God*. But alasse I find too much reason to be still upon these Initiall lessons. And, *My Brethren*, you must not be angry with the watch for giving you these Alarmes, untill they find you more apprehensive. It is most certainly true that where there *is no fear of God, there is no true, stable and well grounded Vertue*. What a Conclusion was that of Abraham, Gen. 20. 11. *The fear of God is not in this place, therefore will they slay me for my wives sake.* Abraham knew this, that where Naturall lust hath extinguished the fear of God, there is no bar against Adultery, Murder or any sort of Wickednesse. For want of this fear proud and lustfull Men will be ready to poyson or make away the husband that they may enjoy, I mean abuse the

the Wife, Oh may it not be said of us for these or the like Reasons, *That the fear of the Lord is not in this place!* *Abimelech* in the day of doom shall appear to be the son of Abraham, and our profession of Religion shall encrease our shame and torment if we dare those wickednesses that *Abimelech* durst not. Beauty was Beauty then; The Beauty of *Sarah* had took him, and he had took possession of the Beauty: and surely she was as neer being made a Sacrifice of another kind, as her Son *Isaak* afterwards was when he lay bound upon the Altar. But *Abimelech*, though a Gentile, when he knew she was *Abrahams* wife, he would not rob *Abraham*, much lesse would he slay *Abraham* for his wives sake. If it be otherwise with us, shall not his Nature judge our Religion, and his Gentilisme condemn our pretences of Christianity? *Hominum peßimus malus Christianus*, He that is vicious being a Christian, is even the worse for his profession. Eternally true is that observation of *David*, Psalm 19. *The fear of the Lord is clean*, surely the want of this fear, as it is a Nationall defect, and cause of much Nationall sin, doth call for penitentiall prayers and teares from every Soul that is a lover of his Nation. Now is the time that every devout man should be as the Prophet *Jeremy*, should wish his *head Water and his Eyes fountains*, *that he might weep day and night* for the sins of the daughter of his people: Surely it is time the *Trumpet* were now *blown* to some solemne *pennance*. Let us at least, that are Priests and Ministers of the Lord, weep in our severall places, Let us stand *between the porch and the altar*, and say, *Spare thy people O Lord, and give not thy Heritage to reproach* Joel 2. 17. Let us all, Men of high degree, and men of low degree joyn with that Royall penitent, Psal. 51. and pray, that *God would wash us*, even this whole Nation, *throughly from our wickednesse*, *and cleanse us from our sin*. *Make us clean hearts O God, and renew right Spirits within us. Cast us not a-*

way from thy presence, and take not thy holy Spirit from us. And then let us adde endeavors to our prayers, Let us gird up the loins of our Minds, and encourage our selves against all Vice. What though ill men sometimes come to be favored and preferred? What though the fear of God and his judgement with some sorts of Men is now grown out of fashion. The councell of King *Salomon* will eventually prove as good as it is now seasonable, Prov. 23. 17. *Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long, for surely there is an End and thine Expectation shall not be cut off.* The Contempt of Religion hath been an old distemper in the world, and the prosperity of profane Men an old scandall. There is nothing yet extraordinary hath hapned to us. There were stout Hectors in *Malachi's* time, that said, *It was in vain to serve God, and that there was no profit to have kept his Ordinance, That the proud were happy and that the workers of wickednesse were set up, and those that even tempted God were delivered.* Let us consider therefore what wise and good Men anciently did in that Case, the Prophet tels you, Mal. 3. 16. That *then they that feared the Lord spake often one to another, and the Lord hearkened and heard it. And a book of Remembrance was written before him for them that feared the Lord, and thought upon his Name. And they shall be mine saith the Lord of Hosts in that day that I make up my Jewels, I will spare them as a Man spareth his Son that serveth Him.*

Oh that the great God, whose last appearance shall melt down the Flinty mountains, would now melt down our flinty hearts, and make them new, and cleanse and polish them so, that in that day he may own his own workmanship, and place us, even us, his new Creation, in some darke place at least among those Jewels!

To that great God who is maker of all things, and Judge and Rewarder of all men, and to the Lord our Righteousnesse,

neſſe, whoſe merits muſt be our only plea in that dreadfull day of Judgement, and to the Spirit of Holineſſe, who by appearing in us and for us can only make us accepted, by giving us a Title to plead thoſe Merits, to the whole Holy and ever bleſſed Trinity in Unity be Glory Honor and Adoration for Evermore.

FINIS.

SECTION II.

CELESTIALL HAPPINESSE

OR

The Rewards of Religion in the future life.

Explained, confirmed and commended as the cheifest Good.

In four Sermons preached in the Cathedrall Church at Winchester.

By R. S. LL. D. &c.

He that cometh unto God must beleive that he is, *and that he is a* Rewarder *of all those who diligently seek him*: Heb. 11. 6.

IN felicitate æternâ Civitatis Dei, Sabbatoque perpetuo vacabimus & videbimus, videbimus & amabimus, Amabimus & laudabimus. Ecce quid erit in Fine sine fine. Nam quis alius noster finis est quam pervenire ad Regnum cujus nullus est Finis? *Augustin: in conclusione lib: ult. de Civitate Dei.*

We beleive, O Lord, that thou shalt come to be our Judge; Make us to be numbred with thy Saints in Glory everlasting

SERM. I.

Of Happineſſe in Heaven.

PSAL. 16. 11.

In thy preſence is fullneſſe of Joy, at thy right hand are pleaſures for evermore.

IT is the commun and uniforme judgement of all mankind, a truth univerſally receiv-ed, without any contradiction, that *to live, without greif, in an eſtate of Joy and Happineſſe, is the confeſſed Intereſt, and to it is the innate deſire, of every man, as Man.*

Now, (which will eaſe us of a laborious defence of this concluſion,) as the mind of man can never be ſo much de-bauch't, as not to propoſe its own *Happineſſe* and *delight*, for the *end* of all its deliberate Actions; ſo neither can it be without the ſenſe of this *its Aim*: but, upon examination,

will ever rest more undoubtedly satisfied of its own passionate affection to happinesse, than of any other thing that it comes to understand, by the sight of the Eye, the Tast of the Palate, or the perception of any other the most infallible externall sense: And therefore Philosophers, who have made it their buisnesse to understand human Nature, have thought it enough to intimate, and forbid the proof of this point; because it is allready by every one confess't; No Notion more commun or more generally anticipated: So that it is agreed by all, that his paines would be needlesse, and even subject to derision who should endeavor by exquisite arguments to confirme this Truth; *That every man desires to be free from paines and greifs, and to live in an estate of delight and Happinesse.*

Omne animal simulatque natum est, voluptatem appetere, eâque gaudere ut summo bono, dolorem aspernari ut summum malum, & quantum possit à se repellere; Neque opus est ratione aut disputatione, quamobrem voluptas sit expetenda, aut fugiendus dolor sit, sentiri autem hoc, ut calere Ignem, Nivem esse album, dulce Mel; quorum nihil oportet exquisitis rationibus confirmare, satis est admonere. Ita Torquatus apud Ciceronem 1. de Finib. Omni Naturæ convenit quod sit determinata ad aliquid, Voluntas est ordinata à Deo ad certum finem, qui est Beatitudo, & sic voluntas naturaliter vult Beatitudinem sive bene esse, & non libere; tanquam naturali inclinatione determinante quantum ad actum primum. Ideo primus actus cujuscunque voluntatis tribuitur Deo; & ideo nulla creatura potest peccare in primo actu, cum ad illum sit naturalis & à Deo determinatio. Viguerius Inst. de voluntate Humana. cap. 3. §. 3.v. 1.

There is another Universall judgement of all mankind, not denied by any man that hath learning enough to number or measure, It is this: that *the greater, the more full and intense, as also the more extense and durable delight, is to be chosen before the shorter and the lesse.* For Delight or Happinesse being in all mens Judgements esteemed a thing inoffensively good; of which there can be no noxious or harmefull excesse, (to use *Aristotles* language (ἢ μὴ ὑπερβολὴ) it followeth that the more of this excellent condition any man enjoyeth, it is so much the better for him, or (to use ordinary speech) so much the *happier* he is. We should account that Man an Ideot, a Naturall fool, and fit to be *a Ward* all the dayes

Arist. Rhet. lib. 1. c. 6.

dayes of his life, who having his choice should choose one shilling before twenty, one Farme rather than a whole Lordship consisting of many; one part rather than the whole, wherein that part and diverse others more considerable are contained. Now if it bee thus in matters whereof there may be bad use made; and which may be converted into the possessors harme, much more true is it, and most certainly holds in the case of happinesse it self. That *full joy* is to bee preferr'd before that which is slender, poor and scanty, and *Pleasures for evermore*, before pleasures for a season.

Now to prepare you for what I shall speak hereafter concerning the Rewards of Christian Vertue, I shall tell you, That among all the Pleasures and Happinesses, that were found out by wise and considering Men among the Heathen, none are said to be greater than those that did ordinarily spring from the practice of morall vertue. Nor, if we will believe their histories, were there any greater greifs to be avoided than those that did arise from the practice of Vice. *Pythagoras* compared the pains of an evill Conscience to perpetuall whippings: *Plutarch* to the anguish of an Ulcer; *Orestes* in *Euripides* to a destructive disease; *Iuvenal* telleth us, that the torments of an evill conscience are so great, that there can be no greater even in Hell. For an example of that unquietnesse wherewith wicked men are haunted, we may look on the Character of the Roman *Catiline*, as he is reported by *Salust*, *His impure Soul*, saith he, *could neither be at rest sleeping nor waking, His conscience did so rake and harrazze his unquiet mind. His colour therefore was pale, his Eyes bleared, his pace sometimes quick, sometimes slow, and the*

Apud Stobæum cap. 22. Plutarch de Anim. Tra. Euripides in Oreste. Juvenalis Satyr. 13. ad finem Pæna autem vehemens, &c.

Animus impuvus neque vigiliis neque quietibus sedari poterat, ita Conscientia mentem exagitatam vastabat: Igitur color ejus exanguis, fædi oculi, citus modo, modo tardus incessus prorsusque in facie vultúque Vecordia inerat. Salust in Catil.

Disease of his heart appeared openly in his face and Countenance. And thus it is more or lesse with every man of *Catilines* principles and practice, insomuch that *Iamblichus* affirmes that even *Immortality without vertue, would be a very great Mischeif*, as implying and eternall Infelicity: *Hierocles* confesseth also that the least of evills that can happen to a person of an ill life is, στεβλοῦσθαι τὴν ψυχὴν καὶ δεμαίνειν τὸ ἐν ᾅδου κολασεῖα, *That his Soul is in perpetuall Torture and convulsions and that he ever lives in dread of the punishment of Hell.*

Iamblich. Protreptic. c. 19.

Hierocl. in carm. Pyth.

And it is a most true Observation, that some of their own learned men have made, namely, that Reason which is wont to administer help to all other sorts of greif, on the contrary doth enrage and encrease this much more. Nay even those who are the greatest Enemies to vertue, and most profess'd defenders of *Atheisme*, cannot free themselves from *a suspicion* of divine Revenge impendent upon Vice. For though they raise every day new and *strange Hypotheses*; Yet when they have wrackt their braines to the uttermost, out of all their studies and restlessnesse, they raise but suppositions or *Hypotheses*, they pretend not to bring any science to the contrary, Nay they bring not one argument to prove, that the *commun faith is not the truer.*

Plutarch de Ani. Tra.

On the contrary *the wise and good man*, He, as *Seneca* observeth, *is allwaies full of Joy, He is merry, he is quiet, He is unshaken, He liveth so that he keepeth an even reckoning with God.* I may adde, and with his own conscience which is a domestick Deïty unto Him. *The Pleasure of Vertue is equall to that of life, and life were no life without it*, saith *Phædra* in *Euripides*. I might multiply testimonies on this argument, but the matter is confess'd and needs it not.

Senec. Ep. 59.

Eurip. in Hippol.

If you ask what *Reason* Vicious men among the Heathen had for these their fears? what ground had good men among them for these their Joyes? I answer, that even their Reasons

were

were not bad ones, but yet for our Comfort, we that are Christians have much better.

First they had as we have, a Faith *that there is a God, and that this God is a rewarder of good and evill actions.* They found Notices of good and evill planted in their *minds*, directions for Vertuous living given them from the author of their Natures. These notices as they were made, so were they bred up with them, and became as inseparable from them as the very parts of their own souls. These are the κοιναὶ ἔννοιαι ἃς προσέτυξεν ὁ Δημιουργὸς τῷ λογικῷ γένει, *The commun notions that the Creator hath inspired universally unto all reasonable men* as saith *Hierocles.* These are the naturall and domestick Heralds of Gods will unto us. And it was by obeying these Notices that the Heathens are said by St *Paul*, to have *done by nature the things that were written in the Law.* *Plato* telleth us that God hath diverse sorts of Laws, and among the rest that one is *Lex humana, nostris insculpta mentibus, ad veri rectique notitiam & affectum, It is the Law of human reason wrought and engraven in our minds to forme a knowledge and love of Truth and Right.* This being laid down as a ground, they discoursed further that men ought not to think that these naturall notices were to no purpose imprinted on them by the author of their Natures. But, seeing they were most *proper to* direct Vertuous actions, they argued that *God* had *appointed them for that End*; even as he had appointed the Eye to see and the Ear to hear, which were only *proper* for those services: and consequently that wicked men crosse the *purposes and designes* of God *and displease him*, when they *make no use at all* of those Dictates of Conscience, or use them *not to the right End*; and that they must expect to suffer the effects of that displeasure. For it was not without reason presumed that *to have these Notices* obeyed was the *pleasure of God*, who planted them in our Natures; and that those pleased him most who obeyed him most

Hierocl. in Carm. Pyth.

Rom. 2. 14.

in doeing as they directed: and that either in this life or in the next they should find the benefit of their Obedience; and the wicked the Reward of their Dissobedience. *All beings shew their kindneße where they love* (saith *Pythagoras*) *and God consequently.* And therefore he and his Schole allwayes concluded that wise Men will apply themselves to do the things that please God and that in hope of a Reward. For even the Gentiles beleived that *there was a God, and that he was a Rewarder of all those that diligently seek Him.* According to the style of the Apostle Heb. 11. 6. If it be askt what do we more than this? what advantage then hath the Christian and what profit is there of the Gospell of Christ? I answer as St *Paul* did Rom. 3. 2. *Much every way, chiefly because that to us are committed the Oracles of God.* We grant that their Notices were pretty explicite, that directed what *actions were good* and *what evill.* Yet their thoughts concerning a Reward (though they beleived it in the generall) were very confused, various, doubtfull. They saw that in this world good men were often oppress't, and that worse than they govern'd, and bare Rule over them. This made them resolve, that the great and full reward of Vertuous actions was to bee expected in another World. But their conceits concerning that other world were so uncertain, and their Traditions upon which these conceits were built became at last so mixt with fables, that they came to be esteemed but Poeticall Phansyes. Heaven was metamorphos'd into the *Elysian Fields*; and the Tales of *Styx and Acharon* confounded the True Notion of *Hell*: insomuch that little remained of the old Faith and Tradition uniformly consented to more than this, That there were Notions in us competently sufficient to direct our Practice, That *there was a God* who made us, and planted these Notions in us, and that *this God was a Rewarder.*

Iambliс. de vitâ *Pyth.* c. 18.

Here then is our advantage, as The Gentiles they had their Altars

tars erected to *an Unknown God*, Act. 17. 23. So the Vertue aimed at *an unknown Reward*, What the best and most considering persons among them conceived confusedly and beleived uncertainly, That the holy Gospell to us Christians proposeth distinctly, and confirmeth surely. And though the Glory and Happinesse which the blessed shall enjoy in Heaven be so great, that as St *Paul* observeth, *Eye hath not seen, nor Ear heard, nor understanding comprehended it*: yet as the same St *Paul* observeth (1 Cor. 2. 10.) *God hath reveled it to us by his Spirit.* He hath shewed us what is the condition of that estate, at least so far forth as our earthy natures were capable to understand it.

And truly it is but necessary for us to be frequent in the contemplation of that happinesse that God hath provided for such as serve him. For the *Race* that is set before us is to be run, not without our labors and endeavor. And it is the value of the prize that must encourage us to be temperate and strive in it. King *David* (though reported in holy Scripture to have been a Man after Gods own heart) yet professeth of himselfe, that *he had utterly fainted but that he beleived verily to see the goodness of the Lord in the land of the living*, Psal. 27. And St *Paul* observeth that it is onely and singly this Hope of Heaven that raiseth a Christians life from being of all lives the most miserable, *to be of all lives the most happy*, 1. Cor. 15. 19. Nor was his consideration of the Recompense of Reward thought either unlawfull or superfluous by *Abraham* or *Moses* or our blessed Savior. Great were the Joyes that were set before them, and great, even the same great Delights are set before Us. The most searching wit cannot conceive greater, For these are the greatest possible, nay we cannot conceive these adequately, because they are so great.

Now that I may not wander too much, when I treat of so *infinite a Theme*, I shall designedly confine my present discourse to some *few Texts*, and chiefly to the last verse of the six-

ſixteenth Pſalm; Where the Prophet concludeth, that in the Kingdome of Heaven, or which is all one, *in the preſence of God, there is fullneſse of Joy, and at his right hand there are Pleaſures for evermore.*

This Pſalme is entitled by the *Septuagint* πλογραφία τοῦ Δαβὶδ, A piece of *Davids* Sculpture or engraving. As our beſt Poets chuſe to have ſome greater *acumen*, ſomewhat more excellent and ſtrong for wit and ſenſe in the Cloſure of their Poems: So in the laſt line of this Pſalme, in the *Bottome* of this *piece of Sculpture*, there is engraved *in ſmall*, a good lively Image of Heaven, or of that which maketh Heaven to be ſuch, *Celeſtiall Happineſſe.* This *Urania* is a fit piece, for every divine Lover and courtier to caſt both his Eyes upon. And therefore while I diſcourſe to You on this ſubject to rectify my meditations, I ſhall frequently caſt mine Eye upon this very little, but very fine piece of *the Royall Engraver.*

I layd down in the beginning theſe undeniable and confeſſed Grounds. Firſt that *every man deſireth to live without greif, in an eſtate of joy and happineſse.*

Secondly that *every wiſe man deſireth the greater Happineſſe before the leſſe.* I ſhewed by the by, the Opinions of Heathen Men, that Happineſſe was no otherwiſe attainable but by Vertue and the endeavor of Pleaſing God.

But now I aſſume, which I intend for the Argument of this Diſcourſe, That *in Heaven, in his own preſence, God hath provided for Vertuous men an eſtate of happineſſe, that is in all reſpects the greateſt that can poſsibly be imagined or enjoyed:* And to prove this that I aſſume, I ſhall onely beg you to grant, what, if you conſider, you cannot but grant, namely that the greateſt happineſſe poſſible, can have but thoſe parts or properties which in this Text are either explicitely or implicitely affirmed of the Glory of Heaven.

The

The first of these is *Indolence*, that is *the absence of Greif and security from it.* This is required as a prerequisite, or principle and foundation of the other parts, and is implied, because the other mention'd properties cannot be where this is not.

The second part or property is, that it hath *Joy in possession*; The very *forme*, *essence*, or *substance* of that happinesse consists *in Joy.* Nothing can be more suitable to our Natures or appetites, than *delight*, *Joy or pleasure:* And this we have an explicite assurance of from this Text. For the *Psalmist* telleth us expressely; *That in the presence of God there is joy, and at his right hand there are Pleasures.*

The third property of the greatest happinesse is, that there be *fullnesse of this Joy.* For Fullnesse implieth the highest degree and greatest measure. Neither *man* nor *Angell* nor any other *Being* can be capable of more than *fullnesse*, and this is also explicitely affirm'd of the estate of Glory, viz. *That in the presence of God there is fullnesse of Joy.*

The Fourth and last property of the greatest happinesse that can be imagined is *the Perpetuity*, or eternall duration of its pleasures: and this the Text also giveth us an explicite assurance of; For it concludeth, *That in the presence of God are pleasures for evermore:* not for a day or a year or ten years or ten thousand, But *in the presence of God are pleasures for evermore.*

Thus the Royall engraver in this very *little piece* hath given us all the lineaments of the greatest happinesse, and hath directed us where *this Urania* makes her abode, where this Happinesse, this perfect and compleat happinesse is to bee found; not among Glories or riches or Pleasures of this World, but *in the presence of God in Heaven.*

O Let the Power of thy Grace O Lord fit us for that presence!

The first property of that happy estate, which the

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bleſſed enjoy in the preſence of God is *Indolence*, or ſecurity from Greifs. This is not expreſſely mention'd in the deſcription, but certainly implied; For there can be no *Fullneße of joy* where pains or ſorrows are mixt or fill any part of the Soul. For that Soul cannot be perfectly *full* of joy that is *partly* fill'd with ſorrow, And I therefore place *Indolence* firſt, becauſe an *Eſtate of Joy* can ſtand upon no other *Bottome:* There can be no foundation for it, where the place is allready poſſeſs't *with greif*. For as the Scholemen uſe to diſpute, that the privation or abſence of *cold*, is a neceſſary requiſite for the introducing of *Heat*, ſo they affirme alſo that the *abſence of greif* or ſorrow is as neceſſary for the production of *delight* and *Pleaſure*.

Secondly this eſtate of *Indolence*, which is the ground or *Baſis* of delight, though it be onely implied in the *Pſalmiſts* deſcription here, yet in other Texts of Scripture is expreſſely aſſerted to be part of the Portion of the Bleſſed in Heaven. Wee are Chriſtians, we all profeſſe to beleive the Scriptures. *In them we hope to have eternall life*, and ſo (if the *Son of God* be to be beleived before *Socinus*) did the *Jewes* before us: we have the light of that Revelation which the Heathens wanted, and would have rejoyced at. This would have corrected their Traditions and rectified their confuſed Expectations. We have as St *Peter* ſpeaketh *a more ſure word of Propheſy, to which we ſhall do well if we take heed, as to a light that ſhineth in a darke place; untill the day dawn and the day ſtar ariſe in our hearts*, that is, untill the *day* come that we ſhall be admitted into the preſence of God, and ſhall ſee him, not in a glaſſe darkely, but *face to face*. Till that time come, we muſt borrow all our light from Scripture, *which came not by the will of Man, but holy men of God ſpake as they were moved by the holy Ghoſt*, 2 Pet. 1. ult.

St *John* we know in the time of the Goſpell was the great *Maſter of Revelations*, He was the perſon whom our Savior

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choſe out of all his Diſciples to reveal thoſe things unto that were to come to paſſe in the End of the world. And he hath given us a ſufficient Teſtimony of our *Security from greif* at that time, when we ſhall enjoy the preſence of God in the new Jeruſalem. He *ſaw the Heavens and the Earth fly away from before the face of God, and there was no place found for them*, Rev. 20. 11. He *ſaw alſo a new Heaven and a new Earth and a new Jeruſalem coming down from God, richly adorn'd as a Bride in Expectation of her Bridegroome.* Rev. 21. 1, 2, 3, 4. *And I heard*, ſaith he, *a great voice out of Heaven, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them and bee their God, and God ſhall wipe away all teares from their Eyes, and there ſhall be no more Death, neither ſorrow nor Crying, neither ſhall there be any more pain.* Here You ſee we have a particular Revelation to aſſure us that in the reſurrection of the juſt, they ſhall have the firſt part of Happineſſe, which is *Indolence* or the ſecurity from greif.

Now the manner or ſolemnity of giving this Revelation deſerves to be conſidered alſo. For leaſt this viſion ſhould be without an authentick Notary, *He who ſate upon the throne ſaid unto John Write, for the words are faithfull and true.* This came not like a delphick whiſper; For he heard a great Voice, and that not uttering the mind of God enigmatically, as it were in a *riddle*, not in *amphibolies* or equivocall language and of various conſtruction as the heathen *Oracles* did (who ſought out darke ſpeech, that the Event might not overtake them in an evident lye) but in plain univocall and downright termes, *There ſhall be no more Death nor ſorrow, nor crying, nor pain:* This was a Voice from Heaven, This is the eternall decree and covenant of God of which he commanded St *John* to be the Scrivener, This is the enfeofment of the

redeemed, or in the phrase of the Spirit, the *words that are faithfull and true and cannot passe away.*

This Text you see is generall and full and can bee meant of nothing else. But seeing what is here spoken in generall is in other Texts delivered more particularly, It will not be amisse to follow wheresoever the Scripture leadeth, and so to take a more speciall account, what are the miseries that ill men are subject to, and that holy and good men by the mercy of God are redeemed from.

It is most true that *Esdras* long since observ'd that Mans condition is not greatly to be boasted of, seeing it is generally true that he observeth 2 Esdras. 7.21. that *Men now in this present time live in Heavinesse and after death they look for punishment.* Here we are subject to all sorts of pains bodily and mentall; and after the Resurrection as there shall be conditions of greater joy, so also there shall be conditions of greater sorrow, than are any of those to which we are here obnoxious.

Man is indeed born to *pain* naturally as the spark flyes upward: And God that ordained all things ordained these *pains* and sorrows, and every one must look to have his share of them. And yet it is piously beleived that it is not Gods delight either in this world or in the next to afflict or greive the children of Men. It may seem a paradox to some that *pains* or *greifs* should be good for any thing, and yet it is the Opinion of the best Philosophers (and I beleive as true, as it is strange) that the pains which men feel in hunger in thirst and in all sorts of sicknesses, and also that all those Naturall cares that arise from naturall appetites are by God appointed for necessary and excellent Ends. We learn from divines that the paines and cares of this world were intended to *wean* us from it, and to prompt and dispose us to look after a better. But we learn also from

our

our Philosophers that they serve even in this as usefull meanes for the conservation of Man in his present estate and Nature. Were it not for the *pains* of Hunger and thirst, It is beleived that some Men would be so retchlesse as to forget to provide meat; and that were not hunger and thirst greater *pains*, some would be so lasy as to account it a pain to eat and drink, and so death would probably evertake them in their inconsideratenesse, before they would mind to replete their exhausted Bodies.

Admirari nos debet eam fuisse solertiam sapientissimi Naturæ opificis, qui, quia omnis Operatio futura ex se laboriosa erat, etiam quæ naturalis foret, testante Aristotele, *idirco omnem Operationem Blandimento voluptatis condivit: ac tanto vehementiorem voluit esse voluptatem, quanto ipsa Operatio erat magis necessaria futura, sive ad totius generis sive ad Animalis cujusque singularis conservationem,* Scilicet *Animalia aut non curarent, aut obliviscerentur, neque adverterent, quibus par foret temporibus seu conjugio operam dare, propagando generi seu comedere, bibereque producendæ vitæ Individui, nisi inditi essent stimuli, quibus molestiam creantibus, instigantibusque admonerentur ejus actionis cujus voluptas, talem molestiam sedatura, sit comes unde & ad illam eliciendam feruntur.* Gassendus in 10. Diogenis Laertii librum. De morali Phil. Epicuri.

And in like manner it may be asserted, that there is a necessary use in all *the pains of sickneße.* For *sickneßes* are certainly contrary to our Natures and corruptive of them. And therefore, It is the concern of our lives to find them out; which we cannot easily do without the sense of *pain.* The *Apoplexy* is a dreadfull disease unto us, even upon this very account, because it kills and gives no warning, and every other disease would be as suddenly fatall, had it no pains to forerun or to accompany it. It must therefore be granted, that even the pains of sicknesse are here usefull to us, they are *Stimuli neceßarii*, they put us in mind that our health and life is concern'd. *Pains* make us sensible of the morbifick cause and so do direct and provoke us to endeavor the Cure of the Disease.

And the same thing may be said of the greatest *Cares*, that are incident to Man, that they have their great Ends also. We know that the present world subsists, only by

the maintenance of a succession of Generations. And if these successions must be maintained, Men must (besides the present sustenance of their families) *take care to lay up* (let me use the Phrase of the *Psalmist*) *some remainder of their substance for their Babes.*

But (to apply this to our present argument) There can be no more use of these *cares* or of these *pains* when We shall once be well landed into Heaven. For first in Heaven there shall be no *sin*, and therefore there shall be no need of any pains so bee the punishment of Sin; Secondly there shall be no *death*, and therefore there shall be no need of hunger or thrist or of the pains of sicknesse to warn us that we are in danger of Death, or to direct us to do those things that concern our life. Nor shall there be any use of those ordinary *Cares* that are now most Naturall and usefull to admonish us to make provision for our selves and our families, because God shall there make such provisions for us that all these worldly *Cares* shall be for ever uselesse. Our lives shall not as in this world depend upon the continuall accession of fresh Nourishment, nor our Immortality upon the establishment of life and estate upon our Name and issue.

And as there is no finall cause nor use of those cares and pains in Heaven; so is there no possible place for, no materiall, no efficient cause of them, ὐδὲν ἔντος πεφυκότων, οὐδὲν ἐκτὸς προσπιπτόν, There shall be no *internall matter* there, that may within us bee suscipient or *capable of Diseases*, nor external *Occasion* to produce them.

In this world we complain that we are subject to *innumerable sicknesses*, and that the immediate *causes* of them are almost *infinite*; but all those *causes and occasions* are inconsistent with the Revealed state of Glory. First many diseases there are that arise from a *Weakness or defect* in some part or Organ, Thus *Palsies*, *Epilepsies* and *Apoplexyes* are by some

some Physitians judg'd to arise from some *Weaknesse or defect* in the Brain and Nerves. If a Man hath got the *Jaundice* or the *dropsy*, then the weaknesse of the liver is accused. And the *Spleen* and the *Lungs* and every other part hath its proper weaknesses also, whence severall and distinct diseases commonly arise. But this is the comfort of the good Christian, that his Body shall be subject to *no weaknesse* nor defect in Heaven. St *Paul* assureth us 1 Cor. 15. 43. That our Bodies which *are sowen in weaknesse shall be raised in strength and power.*

Secondly besides these of Weaknesse, there are sorts of *Diseases* which happen even to the strongest Men, such are those *pestilentiall sicknesses* that are caused by *poisonous* and corruptive *vapors*, which corrupt and infect the blood, though before never so pure and *defecate*. Against these no *strength of our earthy Natures* can be any preservative. But the *strength* of a *glorified body* is above them all. And St *Paul* in the Text above cited 1 Cor. 15. 43. is our witnesse in this particular. Our *Bodies that are sowed in corruption shall be raised in incorruption.* Our *Corruptible* must put on *Incorruption*, and so our *Mortall* shall *put on Immortality*: We shall have our Natures fixt for ever, so that no malignant, no *pestilentiall* vapor; nor any *new* and *heterogeneous ferment* shall be able to *alter or corrupt* our Constitutions. The *pestilence that walketh in darknesse* propagating it self occultly, *and the Plague that destroieth at noon day*, shall have no influence nor power over us.

Thirdly though the Body and all its *parts be strong*, and the *Air* wherein we breath be sweet and *wholesome*, Yet Diseases may arise from other causes. For example, sometimes there happens to be some dissagreablenesse in the *matter* of *our Diet*: sometimes a mistake in the *Quantity*; sometimes by some other accidents Errors are committed in some of our *Digestions*: which as they happen in the first second or third

third Digestion (to use the style of our vulgar Physiology) they cause the pain in the stomach, the *Colick* or the *Flux*, the Obstruction of the *Mesentery* the fits of an *Ague*, or the pains of a *putrid feaver* and many more as well *Chronicall* as acute diseases. But all these are accidents of that Nature that they cannot possibly happen to our glorified Bodies. St *John* declares Rev. 7. 15. 16. That in Heaven *Men shall hunger no more, they shall thirst no more*, There shall be none of those *stimuli*; none of those pungent pains for want of meat and drink. There shall be no use of Diet nor possibility of Comitting Errors in Diet on Digestions, and consequently no surfet nor putrid feavers nor those other diseases that here arise from errors committed in diet and digestion. There shall not be any burning feaver, No nor so much as *a febris ephemera*, not the least Inflammation of the Spirits from the heat of the Sun. So St *John* proceeds, *The Sun shall not fall hurtfully upon them, neither shall any burning.*

It may be added to compleat the difference, That *Women*, (which is the half of the rationall world) bear *children* here, and it is notorious that they do *not* bear them *without pain* and sorrow. For to many a disease are they peculiarly and upon that account obnoxious before they can bring a Man child into the world. But in Heaven it is Impossible that Women should have any of these Discomposures, or that the now Naturall care for Wives and children should disturbe men there. For our Savior hath condescended to tell us, that those *who shall be accounted worthy to attain that world, and the Resurrection from the Dead, neither marry nor are given in marriage, nor can they dy any more.* They shall have a perpetuity, but it shall be established in a better way than by succession of Generations. For it followes Luk. 20. 35. They are ἰσάγγελοι, *equall to, or of like immortall Nature with the Angells, and are the sons of God.*

Thus

Thus you ſee how that in all things God exalts the honor of his Goodneſſe to us. He did us a *kindneſſe* in *giving* us theſe *pains* during our Mortality. In the reſurrection, that day of *our Jubilee*, when there ſhall be *no further uſe* of them, He will take from us our Diet of bitter herbs, and do us a more great and excellent kindneſſe, He will eſtabliſh us in ſuch a ſtate that it will bee Impoſſible any ſuch cares or greifs ſhould fall upon us.

I have ſpoken hitherto principally of our deliverance from greifs that are *corporall* and incident to us by reaſon of our Bodies. But it is too true that we are ſubject here to thoſe that are mentall alſo. *The Spirit of man may bear his infirmities.* That is ſuch Evills as are incident to his Mans Body may be born by his Spirit, *but a wounded Spirit who can bear?* When our ſtrength is weakneſſe, how great is that weakneſſe? and when our Releif is *Torment*, how great is that *Torment?* It is for the ſoreneſſe of theſe pains of Conſcience that they are compared even by Heathens to perpetuall whippings, to deſtructive diſeaſes, to ſore and incurable Ulcers, nay even to the Torments of Hell it ſelf. And it is moſt true that no man in this world can be perfectly ſecure from the *pains* and troubles *of Conſcience*, becauſe no man can here be perfectly juſt, no man can perfectly comply with the Dictates of his Conſcience, which containes yet a blotted Copy of Gods firſt Originall Law. Nor can any profeſſor of Chriſtianity perfectly comply with the book't or later Edition of Gods Royall Law, ſo as to need no remorſe, ſo as to be above the Neceſſity of ſorrowing and Repenting for his ſin. Though *David* was a Man after Gods own heart, yet there was a time when his *heart ſmote* Him. And if his heart ſmote him for cutting off *Sauls* skirt, and for numbring the people; what work think you made his heart with Him in the not to be named matter of *Uriah?* How

Prov. 18. 14.

bitter are those cryes in the 38th *Psalms Thine arrows stick fast in mee and thy hand presseth me sore. There is no health in my flesh because of thy Displeasure, neither is there any rest in my Bones by Reason of my sin. For my wickednesses are gone over my head, and are like a sore Burden too heavy for me to bear.* And how full of concern are those prayers in the 51. Psalm, pen'd on that very occasion. *Cast me not away from thy presence, Take not thy holy Spirit from me. Restore me to the Joy of thy Salvation. Deliver me from blood guiltinesse, O God.* And St *Peter*, that great Apostle (though his pretended successor pretends he cannot erre) yet he *erred more than* once, and for his *errors* wept, (I wish I could read of *any Popes* that did the same) *for his errors* I say he wept, as *bitter* tears as ere were wept by *Mary Magdalene.*

But Heaven is above all these clouds and showers. There is no trouble of Conscience, there is no broken Spirit *there, there is no greif, no sorrow, no pain.* And therefore not the *greatest of pains* the pain of a troubled mind. As in the state of Integrity there was neither sin, nor sting of Conscience: So shall it bee in the state of *perfect Restauration.* The glorified Christians shall not only be purg'd from all their sins by the blood of Christ, and be cloathed with his Righteousnesse, but such Grace shall be given them that they shall grow up and flourish in an *inherent Righteousnesse* of their own. The great Master of Revelations tells us, that to the Spouse of the Lambe (which is the glorified Church of Christ) to her it shall be granted that she shall be *arrayed in fine linnen*, which fine linnen as the same St *John* interpreteth it, *is the Righteousnesse of the Saints.* Rev. 19. 8. They shall be as the confirmed Angels are, secure from falling into any Action that may cause sin or sorrow, Their trade shall bee to be ever Glorifying God, and this shall adde to their Glory and to their joy, that they shall know that this

their

their glorious Employment shall neither have any end nor any Intermission.

And Having shewed you now that Heaven is free from the pains of this world, you will easily beleive that it is free from the pains of the other world also. Heaven were not Heaven, if there could be any danger of the second Death, or if the pains of Hell might interrupt the delights and Gloryes of the Blessed there.

The prophet *Esay* telleth us indeed, that *there is a Tophet prepared of Old*, Esay 30. 33. and our Savior that there is an *everlasting fire prepared for the Divell and his Angels*, Math. 25. 41. a Torment that as St *John* speaks shall neither have End nor Intermission, Rev. 14. 11. *The smoke of their Torment*, saith he, *shall ascend up for ever and ever, and they shall have no Rest day nor night.* The Eternity of this Torment is sufficiently asserted and proved by the Fathers in Opposition to the Heresy of *Origen*, which same proofs may serve to convince all Hereticks and Men of loose principles that now endeavor to Renew the same pernicious doctrine. I gave you a particular of them with Answers to the matters objected in another *Discourse*, when I commended unto you the fear and dread of God, even of that God who as our Savior declareth is able to *cast both Soul and Body into Hell fire.* And I shall not repeat now what I delivered then.

It then being granted that the condition of the second Death and the pains of Hell therein are very dreadfull, it will be a doctrine worthy of our acceptance, that those who are accounted worthy to wear the livery of Christ and to be Citizens of the Heavenly Jerusalem, shall have security from those pains also. *David* speaks it as well of Himself as of Christ: *Thou shalt not leave my Soul in Hell. For the Souls of the Just are all in the hand of God, and no Tor-*

ment shall touch them: Wisd. 3. 1. The Plagues of Egypt shall not bee seen in *Goshen*. Our Savior who knowes it best hath described unto us the management of that whole affaire, and the different portions of the good and the bad, Math. 25. 30. *When* (saith he) *the son of Man shall come in his glory and all his Angels with Him, All Nations shall be gathered before his Throne, and He shall separate the good from the bad, as a shepheard separates his sheep from the Goates.* The *good he* shall blesse and receive into his own kingdome, but unto the wicked shall this sentence be, *Depart from me ye cursed into everlasting fire prepared for the Divell and his Angels; so these shall go into everlasting punishment and the Righteous into life everlasting.*

Give me leave to adde one Observation more, It is this, That though the damned shall have a sight of Heaven, and of the state of Glory, yet that sight shall be so far from being any comfort or refreshment to them, that it shall greatly augment their torment. For that *sight* shall *Cause envy*, and we know that *Envy* naturally causeth *greif*, *There shall be* (as our blessed redeemer testifieth) *weeping and gnashing of Teeth, when they shall see Abraham and Isaak and Jacob in the kingdome of God and themselves thrust out.* This very Circumstance of their seeing *Abraham* and *Isaak* and *Jacob* and the whole company of the professors of *Religion* (men whom they formerly contemned and despised) in the possession of that Glorious Happinesse, and themselves with all their wisdome and Policy thrust out and excluded, this uncomfortable Contemplation shall cause no small accession to their torment.

Secondly though the blessed have seen sorrow for the time past and shall then see the horror of Hell before their eyes, Yet both the Remembrance of the one, and the sight of the other

shall

shall be so far from causing greif and sadnesse in them, that these Contemplations shall greatly augment their Joy.

Suave mari magno, turbantibus æquora Nautis,
E Terrâ alterius magnum spectare laborem:
Non quia vexari quenquam est jucunda voluptas,
Sed quibus ipse malis careas, quia cernere suave est.

It is a delight, saith *Lucretius*, for one that hath escaped to the shore, to look back upon the Tempest, and to see it break the masts, and tear the Sails, and create trouble to the mariners, who are yet toss't like a Tennis on the waves. Not that it is a pleasure for one man to see another toyld, but a joy to stand in security, and to view so great a danger, that He himself in his own particular hath so neerly escaped. So likewise the Blessed in Heaven, when they are secured in their own particulars, then shall they with pleasure remember all the troubles and greifs that they have waded through in the life past; and with pleasure look upon the pains of Hell which they see other plunged into, but themselves have, by the Mercy of God, so strangely escaped: and thence even from this consideration shall they take Occasion to sing praises to Him who hath placed them in a blessed estate, not obnoxious to any of their former greifs, and hath also redeemed them from the dreadfull Region of darknesse, and brought them to his own marvellous light.

And now the summe of what I have discours'd is this; That *there is nothing more desireable to mankind in generall than joy or Happinesse.* That *the greater joy is by all wise men to be prefer'd before the lesse.* That *to the* greatest possible joy (besides other requisites) *the absence of all greif is required.* That the *estate* of Glory hath this requi-

site. First it *is free from all those cares and greifs and pains* to which we *are here obnoxious by reason* of our Bodies. For the proof of which, I shewed you in particular, That though the *usuall cares and pains*, to which we are here obnoxious by reason of our mortality, are of Use and necessity in this present world, Yet they *have no Use, nor place, nor possibility in the state of Glory.* Then I shewd you that there shall be *none of those pains in Heaven that are purely mentall*; and last of all, That though after this life there is a *Tophet* of everlasting punishment prepar'd, yet that the pains thereof shall not touch the blessed, but that the contemplation of them shall even augment their Joy.

All this have I done to prove that the first condition, namely *Indolence* or *security from greifs* is one part of the portion of Religious and good men in Heaven. But this is but the Negative part, but the removing of the Rubbish that there may be a good foundation laid for the superstructure of *Happinesse.* When I shall draw the next Curtain, I shall shew You, that I may further provoke You to the practice of a Religious and Vertuous life, The Glory of the *Mansion it self, the joy of Heaven, the fullnesse of that joy; the pleasures of that* state, even those *pleasures* that the *Psalmist* affirmes shall last *for evermore.* Now let the great God of his infinite mercy pardon our sins, and purify our hearts, and make us first as desirous of his Rewards in Heaven, as they are worthy of our Desire, then let Him fit us for them, and bring us to them; even to those *joyes* that *Eye hath not seen,* nor *Ear heard*, nor have *entred into the heart of Man to be conceived.* To the God of Joy and peace who is able to do for us more abundantly than we can ask or think be Glory Honor and Adoration for ever.

SERM. II.

PSAL. 16. 11.

In thy presence is fullnesse of Joy, and at thy right hand are pleasures for evermore.

FOR Ministers to make *Apologyes* in the Pulpit, when they are not absolutely necessary, is generally judg'd to be uncomely, and below the Gravity of their place. But there are subjects sometimes to be treated of, in which there is so just Occasion of some *Preface*, that to omit it were token enough of a proud and presuming Nature. And such I take to be the argument which I must consider from this Text, which leadeth me to the consideration and Description of that Estate, which I can neither fully understand nor speak. And if *God* should give me the Tongue (as he gave St *Paul* when he was rapt up into the third Heaven the Eyes) of an Angell; yet ye would not be able to understand neither the Nature of

of *heavenly* glory, unlesse the same God should likewise give unto you *Angelicall Intellectuals*. Such is the grossenesse of human sense, that when we desire to give Heaven its due esteem, yet all our thoughts are both besides it and below it. We are not capable of any true *Idea's* of it. We cannot bear the least ray of the *starrinesse* of its Nature, It is therefore the great Mercy and Condescention of God, that since we could not arise to the Contemplation of Heaven in its true and Native lustre, he hath considered our Natures, and by the use of familiar Metaphors and allusions made his heaven stoop to us, and cloathed it for our present Comprehension with the Air and livery of this lower world. And we are further to adore his Bounty, that hath made heaven too great, and too glorious an estate, to be described Philosophically in affirmative univocall Termes. It will be sufficient, if I can any way expresse it, though in phrases Metaphoricall and borrowed from subjects below it self, and though they are, as they must needs be, full of μειώσεις, and undervaluations of its true, and frequently alien from its essentiall and genuine dignity.

I shew'd in the foregoing discourse (among other things) that the greatest Happinesse possible can have but these four parts or properties.

1. *Indolence* or security from greif, which is required as a prerequisite, and foundation of the other parts.

2. That, for the essence, nothing can be desired more suitable to our Natures than Delight, *joy or Pleasure*.

3. That for the Degree, man is capable of no more than *Fullnesse*.

4. For the Extent, that nothing can be longer or larger than *Perpetuity, or pleasures for evermore*.

I went then only through the Negative part, and without *figure* or *Metaphor* proved it from Scripture clearly & distinctly,

ly, that the ſtate of Glory ſhall be free from pains and greifs, bodily, mentall, temporall, eternall. Now I come to the poſitive part, and to prove that there is not only in Heaven the ſtate of *Indolence* or ſecurity from greif, which anſwers that Ἀπραξία or *Voluptas in ſtatu*, ſo much valued by ſome of the ancient Philoſophers, but alſo that *Voluptas in Motu* preferred by others, namely all thoſe ſtirring and pleaſant Airineſſes and commotions of the mind which are concomitants of the greateſt mirth. For ſo, though generally under figures and metaphors, is that eſtate repreſented to us.

If you ask by what Authorities of Scripture we entertain this hope of an active *joy* in Heaven (beſides that of my Text which affirmes *joy and fullneſſe of joy* to be had in the preſence of God) I ſhall refer you to what the *Pſalmiſt* affirmeth in the 125 Pſalm, viz. *That he who in this world goeth on his way weeping and beareth good ſeed, ſhall doubtleſſe come again with joy*: the words are ברנה in the Hebrew, ἐν ἀγαλλιάσει in the Greek; that is, with an Ovation or great exultancy of active joy. Nay there is ſo much of this in Heaven that the ſtate of Glory is ſimply ſtyled by the name of *Joy*. For the forme of words to bee uſed by our Savior when he ſhall admit his Religious and faithfull ſervants into Heaven is no other but this, *Enter thou into the joy of thy Lord.*

But I have yet a further Concluſion to be prov'd from divine Revelation, namely, that there is not only a *ſecurity from greif, and ſome active joy* in Heaven; But that there are *the greateſt degrees and quantities* of that *joy*. There ſhall be *plenty* of it; even as much as our refined and exalted Natures ſhall then be able to contain. Nothing is capable of more than fullneſſe, and we have a ready teſtimony from the Text, that *in the preſence of God there is fullneſſe of joy.*

Now to comply with our Natures, and to make us esteem the *reward* that is proposed to us, and to entice our affections after it, that are generally too carnall, and to represent the *fullneße* of this *joy* so as to give it a power over us that are yet earthy minded, the holy Ghost hath chosen to represent the pure, and in their own Nature incomprehensible *joyes* of Heaven, by sensible representations of the most eminent earthy delights and pleasures. He saw our *Infirmity* that we cannot well Judge of delights that are purely intellectuall and spirituall; and therefore he hath so much condescended to our Distempers, as to distemper Heaven it self for our sakes; and to draw us some scenes of Heavenly joyes in the corporall shapes and figures of our fullest earthy pleasures; Such are those of feastings, Weddings, the possession of Riches, Honors and the like, so Luke 22. 30. This Heavenly *joy* is represented by that of a Royall feast with God, by *eating and drinking at the Table of the king of Heaven.*

And our *Psalmist* hath given us the like figure of Celestiall Happinesse in the thirty sixt Psalm v. 8. which we read thus, *They that trust in thee shall be abundantly satisfied with the fulneße of thy House, and thou shalt give them to drink of the River of thy pleasures*, that is, thou shalt give them to drink plentifully of thy pleasures, as out of a River, It *followes, For with thee is the Well* (the never ceasing spring) *of life. And in thy light shall we see light.* Every particular is very considerable, First *Inebriabuntur ubertate domus tuæ*, so the vulgar latine, agreeably enough to the Originall and best Translations: Now by that or the like phrases learned Men

In Textum *Inebriabuntur ubertate domus tuæ, & torrente voluptatis tuæ potabis eos*, dicunt Interpretes, quia suavior in poculentis voluptas quam in esculentis, ideo per inebriationem summam lætitiam hic intelligi. v. Euthymium & Nicephorum. Quin & Philosophi instantiam voluptatis in motu eam potantis post sitim inducunt, inde per κατάχρησιν Veteres quidam, ut *Orpheus*, perpetuam inebriationem Virtutis mercedem dixerunt.

have

have chosen to represent, that *Voluptas in Motu*, that active and stirring pleasure in which they placed the greatest Happinesse. Secondly those Phrases, *they shall be abundantly satisfied, and they shall drink as out of a River*, signify the greatest plenty of that pleasure, or (to use the stile of the Text) a *great fullnesse of this* Joy. And though these representations for our sakes are Corporeall; yet there is one in the close more Intellectuall, Spirituall, and harder to be understood, *In thy light shall we see light. Let the foundation of light and life so purify and then exalt our Natures, that we may see that light and live.*

It is most certain that the Joyes of Heaven are in their own Nature highly *Intellectuall* and *Spirituall*, and yet to exhibite a full delight, and shape its *idea* to our present affections, It is frequently in Scripture Compared to the pleasures of *a Marriage*, and which is a high Honor to Matrimony, to that of a *Bride* upon her *Wedding day*. That we know is the Time of her great joy, and there is reason it should be so, seeing at that day she is emancipated from the corrections of childhood and youth, she is freed from the commands of her Governesses, she is made Mistresse of her self, she receives a Blessing and a portion from her father, smiles and Gratulations of joy from her whole family and kinred, and which is above all, she taketh then a perfect assurance of full satisfaction to her Naturall desires, and makes an everlasting settlement of her own, and takes an everlasting assurance of her Husbands love. In these colours therefore doth St *John* typify unto us the estate of the blessed in Heaven, Revel. 21. *Then*, saith he, that is in the first appearance of the state of Glory, the triumphant Church shall *come prepared as a Bride adorned for her Husband*: as the Bride rather than as the Bridegroom, because (if there be any difference) her Joy is esteemed generally the greatest. And then, as it is ex-

press't Rev. 19. the Blessed Angels shall sing for Joy those divine Scripture *Epithalamiums*, *Let us be glad and rejoyce and give honour to the Lord, for the marriage of the Lamb is come and the Bride hath made her ready:* and that song of Loves, *Psalm* 25. *Hearken O princesse and consider, encline thine Ear, forget also thy own Countrey and thy Fathers house; then shall the King greatly desire thy Beauty, for he is the Lord thy God, and worship thou him.* To which the Bride shall make Responsals like that penned by *Isaiah* cap. 61. 10. *I will greatly rejoyce in the Lord, my soul shall be joyfull in my God, for he hath cloathed me with the garments of salvation, hee hath covered me with a robe of Righteousnesse even as a Bride, richly adorned with her Jewels.*

But because *Glory* and *honor* to some more Intellectuall Complexions, is matter of their greater delight, than those sensuall of meat and marriage; to comply with the Notions of these men also concerning Happinesse, Heaven is elsewhere express't to be an *appearance in Glory*, Col. 3. 4. and it is in holy scripture particularly compared to the pleasure that men of great Spirits take in Honors gotten by noble and excellent Atchievements.

Among the triumphant *Glorys* mentioned in History, and of use in former times, there were none Causes of greater Joy than those accustomed upon a victory at the *Pythian*, *Nemæan*, *Isthmian* or *Olymphick* Games; where he that got the victory was crowned with an honourable garland, and carryed on the shoulders of the chiefest Cittizens not into the Gates, but through triumphant Pageants or Arches, even over the walls of their Cittyes. In the chief places of which there were Inscriptions engraven or statues erected to the honour of the Conquerour, sometimes therefore the estate of Glory is compared to the *transport and Joy* of these triumphant victors. So by St *Paul* (1 Cor. 9. 24. 25.) to that of a *Crowne or prize*

V. *Natalis Com.* lib. 5. Mythologiæ cap. 5. *Movere Diagora: Non enim in cœlum ascenderes; Lacenis Gratulatio ad Diagoram duos filios Victores olympiæ habentem.* Tusc. Quæst. l. 1.

prize gotten by thoſe who ſtrive for Maſtery at the Race. But that which is above all in point of Honour, and more univerſally reſented as the moſt full, ample and greateſt attainment that is poſſible in this world, is to be the Fountaine of Honour, to be *a King* in poſſeſſion of a reall *Crowne* or *throne*: By this therefore the Glory of Heaven is moſt frequently exemplifyed, *to him that overcometh*, ſaith our Savior *Rev.* 3. 21. *will I give to ſit with me in my throne*; and St *James* telleth us, that *the Lord hath promiſed, and the Bleſſed ſhall receive a Crowne of life*, James 1. 12. and Math. 24. 24. and Rev. 1. 6. It is ſaid, *that the Bleſſed ſhall be Kings and Prieſts unto God.*

Nor ſhall they have theſe *honours* in an obſcure place. For the glory of that *Court* (to compleat the fulneſſe of our Joy) is expreſt to be of a moſt unimaginable ſtatelineſs, beyond that of any Princes palace in the world. *Socrates* in one of *Platoes* diſcourſes tells us, that all the ordinary *herbage* of the Superiour world, is as glorious as the brighteſt part of the moſt *beautifull flower* upon Earth: and that the vaſt mountains of that world are entire *Rubyes* and *Diamonds*; whereof thoſe gems which we wear and value, are (as it were) but ſmall ſcattered Chips and fragments. I will not accuſe *Socrates* for theſe *Hyperboles*, his meaning might be ſober, and the words intended onely to expreſſe a great glory in the world above. For even the ſtatelineſſe of the Heavenly Jeruſalem is typified in the Revelation [chap. 21. 19.] by Miniſtring unto our Corporeall phancyes a not unlike repreſentation; For it ſaid, that the wall of that City, as it was repreſented to Him, was made of *Jaſper*, the foundation conſiſting of divers other precious ſtones, that the Citty it ſelfe was all built of a ſubſtance that had the *pureneſſe* and other qualityes of *perfect gold*, *and* (which is the only quality that can be added to make gold it ſelf more precious) *the clearneſſe* and *tranſparency of glaſſe*. That the

ſtreets were *paved* with the ſame moſt precious mettall; That every Gate was *one entire Pearle*, that the preſence of God and of the Lamb were a conſtant light and Glory, and as it were a *temple* in the midſt of it. Now if this ſhould be literally true, and in kind, even as it is expreſt, what an overflowing fullneſſe of delight muſt he bee poſſeſt with, that is continually raviſh't with theſe Enjoyments, that is a King or a prince in ſuch a place as this? and we cannot deny to admit theſe Compariſons ſo far as they were intended, namely to joyne with the Text in confirming the propoſed Truth, *That there is delight in the greateſt quantity poſſible* (though not of ſo groſſe a kind) *that there is fullneſſe of Joy and Glory in Heaven.*

I might inſtance in other ſimilitudes, as where it is compared to the poſſeſſion of a great treaſure, which to ſome men is a moſt great and ſenſuall delight, but I ſhall chuſe to paſſe to the laſt particular, *The Meaſure or duration of the greateſt Happineſſe.* And truely I think the learned Fathers of the primitive Church were ſound Philoſophers in this point, with whom it is a frequent aſſertion *that ſuch a life cannot be moſt happy, which is not ſecure of its own Eternity.* *If* therefore any thing be deſigned for the full ſatisfaction of human Nature, it muſt be a delight that ſhall laſt *for ever:* and that is ſuch, that it muſt needs be ſatisfactory, ſeeing no man can wiſh for more than eternall Happineſſe: Eternity hath no end at all, neither is there any duration, nor can be in Nature, no nor can be projected in Human Phancy, longer than for ever, nay the Imagination cannot extend ſo far. The power and goodneſſe of God hath provided for us beyond the utmoſt ſtretch of our own Conceits; For he hath meted out the duration of our Glory by no other meaſure than that infinite Eternity. My text comes home to the proof of this point alſo, For it aſ-

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serts, *That in the presence of God there are pleasures even for evermore.*

Merito Philosophorum non obscurus Euclides qui fuit conditor Megaricorum discipl'næ, dissentiens a cæteris, id esse *summum bonum* dixit, *quod simile sit, & idem semper.* Intellexit profectò *quæ sit natura* summi boni, licet id non explicaverit *quid sit*; id est autem *immortalitas nec aliud omnino quicquam*: quia sola nec imminui, nec augeri nec immutari potest. Seneca quoque imprudens incidit, ut fateretur, nullum esse aliud virtutis præmium quam *immortalitatem.* Laudans enim virtutem, in eo libro quem de immatura morte conscripsit, *Una*, inquit, *res est virtus, quæ nos immortalitate donare possit & pares Diis facere*; sed & Stoici, quos secutus est, negant sine virtute effici quenquam beatum posse. Ergo virtutis præmium beata vita est, si virtus (ut recte dictum est) beatam vitam facit, Non est igitur (ut aiunt) *propter seipsam* virtus expetenda, sed propter vitam beatam quæ virtutem necessario sequitur. *Quod argumentum docere eos potuit, quod esset summum bonum. Hæc autem vita præsens & corporalis beata esse non potest, quia malis est subjecta per corpus. Epicurus* Deum beatum vocat, quia incorruptus & quia sempiternus est. Beatitudo enim perfecta esse debet ut nihil sit quod vexare ac minuere aut immutare possit. Nec aliter quicquam existimari beatum possit, nisi fuerit incorruptum: *Incorruptum* autem nihil est nisi quod est *immortale.* Solaerga *Immortalitas beata* est, quia Corrumpi ac dissolvi non potest. Quod si cadit in hominem *virtus*, quod negare nullus potest, cadit & *Beatitudo.* Non potest enim fieri ut sit miser, qui est virtute præditus; *si cadit beatitudo ergo & immortalitas* cadit in hominem, quæ beata est. Summum igitur bonum sola immortalitas invenitur, quæ nec aliud animal, nec corpus attingit, nec potest cuiquam sine scientia ac virtute, id est, sine Dei cognitione ac justitia obvenire; cujus appetitio quam vera, quàm recta sit, ipsa vitæ hujusce cupiditas indicat, quæ licet sit temporalis, & labore plenissima, expetitur tamen ab omnibus & optatur; hanc enim tam senes quam pueri, tam Reges quam Infimi, tam denique sapientes quam stulti cupiunt. Tanti est (ut Anaxagoræ visum est) contemplatio cœli ac lucis ipsius, ut quascunque miserias libeat sustinere. Cum igitur laboriosa hæc & brevis vita, non tantum hominum, sed etiam cæterorum Animantium consensu, magnum bonum esse ducatur; manifestum est eandem summum ac perfectum fueri bonum, *si & sine careat & omni malo.* Denique nemo nunquam extitisset, qui hanc ipsam brevem contemneret aut subiret mortem, nisi spe vitæ longioris, &c. apud *Lactantium* de falsa sap. lib. 3. c. XII. ubi etiam concludit, Summum Bonum quod facit beatos non posse esse nisi in eâ Religione ac doctrina, cui spes immortalitatis adjuncta est. Cui simile est illud St *Augustini*, Beatissima Vita esse non poterit, nisi quæ fuerit de æternitate suâ certissima, De Civitate Dei lib. 10. c. 30. Cujus est & illud, Quicquid ad hoc corpus spectat & immortalitatis est expers vanum sit necesse est.

ἐν τοῖς θεοῖς ἄνθρωποι δύχετω τυχεῖν τῆς Αθανασίας κρεῖττον ἐλὴν εὔχετω. *Posidippus.*

And here all our Comparisons are outgone: Our feastings are for an hour, our Weddings for a day, a Week, or a Moneth; the enjoyment of Riches, honours, kingdoms with us in this world are but short and momentarie; but in heaven there shall be not only *a Feast*, but an *eternall Feast*; an *Eternall*

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Appetite, and *eternall satisfaction* to it. The Iubilation of the Lambs Nuptials shall not be measured by a day or dayes, by a Moneth or Moneths, but shall be extended to the vast duration of the *eternity* of God. There shall be new *Epithalamiums* and *new songs*, the Gayety shall be everlasting; the Lamb and the Bride shall alwaies marry and shall alwaies be given in marriage.

There shall be glory that shall be *alwayes fresh*, that shall not grow into oblivion or disrepute, there are those Crownes and garlands to honour our Mastery, that are (as St *Paul* speaks) Ἀμαράντινοι, *as fade not away*; there only are those *everlasting kingdomes*, and those stately pallaces which *cannot be removed*, but do *stand fast for ever*. There only are those treasures which are eternally secure, *where neither Moth nor Rust doth corrupt*, *and were Thieves cannot breake through and steal.*

And thus much, being led by severall texts of scripture, I have adventured to speake by way of Metaphor concerning that blessednesse; and I think I have evinced that it is an estate not only of security from griefs, but of the most great, and most full delights and of delights that shall last for evermore.

But here give me leave to interrupt you with an advertisement, Namely, that those expressions and scripturall Resemblances of heavenly Joy to the delights of sense are only intended to expresse the *grandeur and compleatnesse*, but not the *Nature or kind* of the Joy of Heaven; otherwise the Paradise we expect might be thought as sensuall as that of *Mahomet* is commonly represented. And indeed it was the great goodnesse and Wisdome of God to use unto us such familiar Resemblances, for we are earthy constitutioned men, so, saith St *Paul*, was Adam our Fore-Father, 1 Cor. 15. And while we live here we *must bear* (as he there speaks) *the*

Image

Image of the Earthy. And so are not capable to understand what Joyes will be apt to suit with our Natures after their change into the state of Incorruption. Only thus much is revealed unto us, *That as we have borne the Image of the Earthy, so we must bear the Image of the heavenly*, 1 Cor. 15. That is, as we have been hitherto like Adam, so also hereafter we shall be in our glorified bodies, like unto the glorifi'd body of Christ; they are the expresse words of St *Paul*, Phill. 3. 21. *That the Lord Jesus shall transfigure our vile bodyes and make them like unto his glorious body. It is not*, saith St *John* 1 *Epist.* 3. 2. *manifest, or Intelligible what we shall be, only thus much is revealed*, and we know it to be true, *that when the Lord shall appear we shall be like him*; that is, not only our Soules, but our bodies also shall be *purely spirituall*, even as the body of Christ was after his resurrection.

This is not vehemenisme, but a great truth, that *there is a spirituall Body.* And however in the Notions of our present *Philosophy*, Bodies and spirits are opposite and contradistinct, yet not so but that the body *of Christ now is*, and ours hereafter shall, be undoubtedly *spirituall*, *we know but in part*, saith St *Paul*, and truely the Nature of that *spiritualty* which we shall enjoy in our bodies after that great change, is a mistery, or that part of science, which now we doe not, cannot, understand. *Maimonides* hath an excellent discourse given us by the learned publisher of the *Porta Mosis* to this effect, As, saith he, the blind Eye is not delighted by the most beautifull colours, now the deaf Ear by the ravishing modulations of the sweetest Musick, and as it is impossible that the fishes of the sea should know how to judge of the pleasures those creatures take that live in the quick and finest *Æther*, under the Concave of the *Moon*, so neither by us in

Sicut nec cæcus colores nec Surdus voces, nec impotens Veneris voluptatem veneris percipit, ita nec corpora voluptates animi proprias assequi. Et quemadmodum Piscis Elementum ignis non habet cognitum, ita nec in mundo hoc corporeo voluptates Mundi spiritualis dignosci. Maimonid. in præfat. ad Explic. cap. 10 Sanedrim. apud Pocockium de Porta Mosis.

this world can the delights of the ſpirituall world be diſcerned. We have no true taſt (ſaith he) of any but corporeall pleaſures, and purely mentall delights are ſo ſtrange unto us, that we cannot without much Induſtry and diligence have any taſt or Apprehenſion of them. On the contrary Angels are not ſenſible of any corporeall pleaſures, their ſenſes are not as ours, nor made to the ſame purpoſes: And we after death ſhall no more reliſh or deſire theſe bodily pleaſures, than a wiſe Monarch would deſire to dethrone himſelfe for ever and lay down all his *Regalia*, that he might ſpend his dayes at play in the ſtreets, with that company and in thoſe ſports which when he was a child was more ſuitable to his temper than the excerciſe of his Royall power. Such difference is there in the dignity and vileneſſe of the delight of this corporeall and that ſpirituall World. And therefore (as that conſidering *Rabbin* well expreſſeth this matter) *God hath dealt* with his people as a prudent and indulgent Maſter treateth the tender ſchollar whom he deſires to improve, He provokes him to his leſſon with the reward of a fig or a piece of ſweetmeates, or ſomewhat that will for the preſent work upon his phancy, not with a diſcourſe of nice ſpeculation to evince a future ſatisfaction to the mind by the learning of the Law.

Et paulo poſt, *Non eſt Angelis voluptas aliqua corporea, nec eam percipiunt, cum non ſint illis ut nobis ſenſus, quibus ea quæ nos percipimus aſſequantur; Eodemque modo cum e Nobis quis dignus factus fuerit, qui gradum iſtum poſt mortem conſequatur, Non amplius voluptates corporeas perceptuum eſt eâſve appetituus, magis quam Rex magni Regni dominus Regno ſuo exuicupiat, ut ad Pili luſum in Plateis redeat, etiamſi tempus fuerit quo luſum iſtum Regno anteferret. Fingas puerum minorennem ad præceptorem, deductum quo eum legem edoceat; quod magnum ei, ob eam quam inde aſſequetur perfectionem Bonum eſt, licet ipſe magnitudinem iſtius boni præ intellectus imbecillitate non percipiat. Coget Neceſſitas Præceptorem qui ipſo perfectior eſt ſcholarem ſic provocare, Dicet, Lege ut tibi Juglandem aut ficum aut ſacchari portiunculam dewus, ta fiet ut ſludeat, Non ipſius Lectionis gratiâ, Cujus dignitatem nondum intelligit, ſed ut edulium illud accipiat,* &c. apud *Maimonidem cod. lib. p.* 138. & deinceps.

And this doubtleſſe is the very reaſon why the holy Ghoſt hath had ſuch frequent reference to corporeall pleaſures, in the Notices which he hath given us concerning the Joyes of Heaven; becauſe while wee are here, our body generally prevailes

prevailes above our spirit, and we do better resent corporeall than mentall pleasures. But notwithstanding for the use of those that are more perfect, and that we may not conceive to our selves, as I said, any hope of a Mahumetane Paradise, or reality of grosse corporeall pleasures in the life to come, the same Spirit hath made frequent attestations of the *Spiritualleße* which we shall enjoy even in our Bodyes then, and of the diversity of our delights there from these of this present world: and therefore when we shall come to explain the Nature of Heavenly glory without the use of Metaphors (which can be only done by Negatives, because we cannot forme any direct Idea of it) then all these pleasures of eating and drinking marrying and giving in marriage and all corporeall delights are denyed of it.

Cum homo mortalis de æternâ gloriâ disserit, Cæcus de luce disserit. Gregor. Moral. 27. 26.

But now since we have made so good a progresse in the way we designed, let us indulge our selves the refreshment a little to look back and see how consistent and agreeable these principles of Religion are to the Notions of considering men among the Heathen. And truly it is hard to find any thing more agreeable to us than the Philosophy of *Socrates*, as it is represented by *Plato* in his Philebus, and elsewhere dispersedly among his writings and was (as I take it) the ancienteſt *Philosophy of the whole world.* Which in short is this, Πόθεν, ὦ φιλόταρχε, τὸ ξύμπαντα καὶ τὸν κόσμον ὅλον ἐπιτροπεύειν φασὶν τοῦ ἀλόγου καὶ εἰκῆ δύναμιν καὶ τὰ ὅπῃ ἔτυχεν, ἢ τἀναντία, καθάπερ οἱ φοίβιοι ἡμῶν ἔλεγον Νοῦν καὶ φρόνησίν τινα θαυμαστὴν συνιστάντες διακοσμοῦντα. & afterwards, Βούλει δῆτα καὶ ἡμεῖς τοῖς ἐμπροσθεν ὁμολογουμένοις συμφώνως, κ.λ. Which testify that the ancients to Plato own'd the world to be govern'd by the providence of God. He reckons this among the great and ancient Traditions, inter τὰ παλαι προφερόμενα ὡς αἰεὶ τοῦ παντὸς Νοῦς ἄρχει, &c. passim.

V. Platonem in Philebo, and in his tenth book de leg. he appointeth severe punishment for Atheists as for persons that are most destructive to the commonwealth, of which he makes three kinds, οἱ ἡγοῦνται θεοὺς εἶναι, ἢ τὸ παράπαν ὄντας μὴ φροντίζειν ἀνθρώπων, ἢ τείτον εὐπαρεγμυθήτους εἶναι θυσίαις τε καὶ εὐχαῖς παραγομένους, &c.

First that there is a God and a providence that Rules the whole world. That man is a complext being consisting partly of an Immortall soul, which is derived from God, (the great spirit that fills and governs all things) and partly of a corruptible Body made of the Elements and corruptible parts of the world. And consequently that the pleasures and delights of Man are diverse, answerable to this Complexion and mixture. Some pleasures are purely Intellectuall, some purely corporeall, some mixt of both. That when any thing tends to the corruption of this complext and mortall Nature, it causeth greif, And that when any thing tendeth to the restoration of the same Nature, it causeth joy or pleasure to the Body. That there is a joy or Pleasure that ariseth purely from the expectation of the soul alone, and that there is another mixt kind, For the soul may conceive pleasure in expectation of some good to happen to the whole compound, And this well agrees with our Divinity. For we professe that the souls of all good Christians rejoyce in the hope of that Glory of God that shall hereafter be extended both to our *Souls and to our Bodyes.* And that very well agrees with our Divinity (in this subject *de Finibus*) which he affirmes, That there is a sort of joy that is far more excellent than all the rest, and that is a certain fruition and Speculative pleasure that ariseth from the knowledge and contemplation of things that continue eternally the same. For such fruitions in the highest degree are enjoyed by all glorified spirits by means of the Beatifick vision, of the most

Νῦς ὅτι γενεσθαι τῶν πάντων

αὐτίν. *in Philebo.* τὸ ἔμψυχον εἶναι ὅταν μὴ τῶν φθείρηται τὸν μὴ ἐστεραν λυπὴν εἶναι, τὸν δὲ εἰς τὸν αὐτῶν ἕξιν ὁδὸν, ταύτην δ' αὖ πάλιν τὸν ἀναχώρησιν παίστων ἡδονὴν, *Socrates. ib.* τίδεν πινῦν αὐτῆς τῆς ψυχῆς χρὴ τὸ τούτων ἢν παθημάτων προσδόκημα, τὸ μὲν περὶ ἢν ἡδέων ὀρεζόμενον, τὸ δὲ περὶ ἢν λυπηρῶν φοβερὸν καὶ ἄλγεινον. φαιν. ὅτι δ' ἐν τοῦθ' ἡδονῆς καὶ λυπῆς ὅπερον εἶναι τὸ χωρεὶς τοῦ σώματος, αὐτῆς τῆς ψυχῆς διὰ περιδοκίαν γινόμενον, *ib.* ὁπόσῃμι δὴ ὁπόσῃμις διάφορος, ἢ μὲν ὁπὶ τὸ γινόμενα καὶ ἀπολλύμενα ἀποβλέπουσα, ἢ δ' ὁπὶ τὰ ἀσαύτως ὄντα, αὐτὴ τοῦτον ἡγησάμεθα ἐκείνης ἀληθεστέραν. *ib.*

Glorious

Glorious objects of the world to come; concerning which the Scholes have furnished us with large discourses that are not unpleasant, but yet have this *deficiency*, that they have more of Phancy and conjecture in them than certain evidence.

V. Aquin. supplem. Quæst. 92 93. & Doctores passim de visione beatifica.

For seeing we neither now understand what our own *Natures* shall be then when we shall be exalted into the state of Incorruption, Nor what kind of glorious *Objects* shall present themselves, nor to what kind of *senses* they shall accurre, therefore it is impossible we should have a positive knowledge of the true *Nature* of the fruitions of that *Estate*; Thus much is revealed that we shall not *eat nor drink* to restore Nature, nor shall our Constitutions be *discomposed* by any *disease*, and therefore neither shall we have any of those Pleasures that Plato speaks of, which living creatures enjoy when they are restored to their own Natures, we shall have none of those *concretions and discretions*, None of those *replettions* and *evacuations*, none of those *increments* and *decrements*, *corruptions* and *restitutions of Nature*, which are according to the Philosophy of *Sorates* Causes of greif or Joy in this world. For St *Paul* hath declared that in the Resurrection Men shall have spirituall Bodyes, that shall be immortall in themselves, and therefore not to be preserved so by eating or drinking, or the continued addition of new substance: And yet Bodyes they shall be still and in the Opinion of the best scholemen they shall have the same materiall senses of Tast and touch and smell, though, if they

τῶν φύσεως ὁπάντων διαφθειρομένης οὐδ' συγκείσεσι καὶ διακείσεσι, πληρώσεσι καὶ κενώσεσι, καὶ τισι αὔξεσι καὶ ἐδέσεσι λύπαις καὶ ἀλγήδοσι. Εἰς δὲ τοῦ αὐτῶν φύσιν ὅταν καθίστωσι ταύτου αὐτοῦ καταστάσιν ἥδονὴν ἀπολαμβάνωσιν αὐτῶν, Soc. Ib.

Quærat fortasse aliquis de virtute gustabili & virtute tangibili, & etiam odorabili, si quæ erit earum operatio vel usus in futura gloria? Et revera est dubitandum, quod vires illæ non recedent ab Animabus humanis, sed Operatio virtutis gustabilis, quæ Gustatio est, cum non sit necessaria nisi propter nutrimentum & restaurationem corporis, non erit ibi necessaria, sicut nec operatio virtutis generativæ quæ generatio est. Liberabuntur tamen istæ vires a miseriis in quibus modo sunt. Tu enim hic vides qualiter affligitur virtus gustabilis fame & siti, malisque saporibus. De vi etiam generativâ notum est quæ tormenta patiatur hic ab ardoribus concupiscentiarum & libidinibus: ab his igitur erit libera tunc: Et erit Decus ejus & Gloria castitas inviolabilis. Non enim Sobrietas aut Abstinentia minus virtutes sunt, aut minus Arma animarum humanarum in pace spirituali quam in bello: Et hoc est quoniam non solum Arma sunt, sed etiam ornamenta & pulchritudines animarum mirabiles et desiderabiles. &c. apud Gul. *Parisientem part.* 1. *de Universo. p.* 2. *c.* 33. *p.* 696.

do continue, it is agreed that they must continue for Ornament rather than for those uses, to which they were applyed in this world.

Let us conclude by adressing our thanks to God that he hath vouchsafed to reveal so much unto us concerning the Glory of the life to come, which we could not have understood by Nature. For *the Natural Man understandeth not these things of God*, and if we consider aright we shall find that we have Reason with all humility & precious Reverence to thank God that we do not comprehend it all. For it is the infinite Blessednesse of that condition, that puts it beyond the reach of our senses and of our understanding, as we shall declare more largely when we explain that Text where it is affirmed, that *Eye hath not seen, nor Ear heard, nor have those things entred into the heart of Man, that God hath prepared for those that love Him.*

Now to the great God who is maker of all things and judge and Rewarder of all men, And to the Lord our Righteousnesse, &c.

SERM. III.

1 COR. 2. 9.

It is written, Eye hath not seen, nor Ear heard, neither have entred into the heart of Man, the things which God hath prepared for them that love Him.

IF you ask where this is written, the Margin of your Bibles direct you to the 64th of Esay, where the Church, desirous of his second Advent, addresseth thus to the desired Messiah, *Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence! For from the beginning of the world,* (so the fourth verse proceeds) *men have not heard nor perceived by the Ear, neither hath the Eye seen, O God, besides thee, what Hee hath prepared for Him that waiteth for Him.*

There is one thing wherein I find the generallity of Men strangely inconsistent with themselves: They cry out and de-

Why men prefer earthy enjoyments before those of heaven.

declame against the present world, and undervalue all its Enjoyments, and yet they are loath to leave it, and in practice preferre it before Heaven it self. Now this is a dangerous Misprision, and the cause of it is not our Mistake concerning the Vanity of the things of this world, but our Ignorance or Infidelity concerning the Things of the next. The whole Nature and all the Qualities of that Happinesse, while we are here, We shall never perfectly know. But God hath given us such a portion of Revelation concerning it, as may sufficiently commend it to us. And indeed in these and many other Texts very excellent things are spoken concerning a glorious state to come, a state of Happinesse which Religious and good Men shall enjoy in Heaven. I may speak in the phrase of the Psalmist, *very excellent and glorious things are spoken of thee, thou City of God.* Heaven is a place of so great Glory, that it hath gotten some of the prime attributes of the great and glorious God that dwelleth in it: God is *infinite* and so is the Happinesse of Heaven: God is *incomprehensible*, and so is the Happinesse of Heaven. The excellence of God Himself Naturally, and the Glory, in that Heaven which he hath prepared for his own Mansion, and for the future Mansion of his servants are too great to be expressed truly, and without a Metaphor, otherwise than by *Negatives.* It was true without a Metaphor, what we declared in the first part; That in Heaven there shall be *no greif, no sorrow, no pain.* But how shall we speak the positive parts of Heavenly glory by way of Negatives? Why! we may speak as the Church anciently did by the mouth of the Prophet *Isaiah: Eye hath not seen nor Ear heard, what* (that is, what positive parts of Glory) *God hath prepared for those that wait upon Him.* And St *Paul* goes further in the same Way, when he telleth us, that *Eye hath not seen nor Ear heard, nor* (which is somewhat beyond what is contained in the expression of the Prophet Esay) *have those things entred*

into

into the heart of Man, that God hath prepared for thoſe that love Him.

The *Eye* of a man that is gentile and curious *ſees* much, and the *Ear* of the ſame Man heareth much more than his *Eye* ever ſaw, and his *Phancy* conceives beyond them both: But the *heart* of a Man, if we take it for his *will* and *Deſires*, enlarge themſelves infinitely and exceed all. For a man may will and deſire all happineſſe indefinitely, even that which he never ſaw, nor perfectly conceived: But the things that God hath prepared for thoſe that love Him are ſo great, and containe ſo much of Happineſſe and delight, that St *Paul* affirmeth, *they have not entred into the Heart*, certainly not into the *imaginative part*, and it may bee not perfectly into the *appetitive part* of the ſoul of Man.

But ſuppoſe that St *Paul* ſpake only of the *underſtanding*, *Phancy*, or *Imaginative* faculties, when He ſaith, that the Glories of Heaven have not entred upon mans heart. It is ſurely a very high commendation of that Glory (which Chriſt hath purchaſed and prepared for his ſervants, and which the ſpirits of juſt men made perfect ſhall enjoy in Heaven) when he telleth us, that it is greater than any that our externall or internall ſenſes, greater than any that our animal or rationall faculties can apprehend, more great more perfectly excellent, than did ever enter into the underſtanding or Imagination of Man.

The enjoyments in Nature great.

Great ſurely are the riches and ample is the dominion of Nature; But greater and more ample that of human Phancy, there are Beauties of Art and Nature to pleaſe the Eye, There are the delicate Enchantments of Voices and other Muſick to delight and Raviſh the Ear. Nature for the Taſt hath afforded us variety of pleaſant meats and drinks, and the ſtudied and Curious Arts of Luxury have found out many more. Every ſenſe hath its entertainments fitted for it; and the world is not ſo poor, but that there is ſome-

what in it to anſwer allmoſt every Phancy and every appetite of Man.

In the Citty there is wealth. In the court there is rich apparrell, the graceſull Meen, gallantry and glory. In the Univerſity there is learning and good Natured men, there is that great pleaſure of wiſe and excellent Converſation. With Councellors there is civil prudence, with Commanders there is courage and Conduct, with other profeſſions other excellencyes to be admir'd. There are in the world Royalties, Primacies, Principallities, Empires, for ſuch as are ambitious of them. But which are of ten thouſand times more value than all that I have mention'd, There are yet further ſuch precious attainments to be had even here below, as vertue and the inchoate grace of God, inchoate I ſay, for in heaven onely ſhall our vertues and our Graces, together with our glory, bee made perfect.

Theſe and many other enjoyments and delights there are which have been reſpectively ſeen by the Eye, or heard of by the Ear, or apprehended by Man. And though few men have attain'd to all or the moſt part of theſe, Yet a man in his heart or mind, by the conſideration of the parts, may without difficulty conceive all theſe great delights to meet in one and the ſame perſon.

And further, it is at leaſt conceivable, that all thoſe pleaſures may continue with Him, and with his children and deſcendents in his ſight any finite number of years, even the greateſt that can be counted by Arithmetick, and even what he cannot conceive or underſtand with his Mind, he may indefinitely wiſh for or deſire with his heart as an unknown Happineſſe.

But if we take up in the narrower Interpretation and confine this word *Heart* to the *Underſtanding faculties*, It muſt needs be confeſs't that it were a ſtrange portentous ſtate of delight and Glory, if all theſe known and conceiveable parts of

Happineſſe

Happineſſe ſhould thus accrue to any one in particular; and indeed it would be ſo great, that rightly to conceive this Eſtate, if it were only as great as any that can enter into the underſtanding of Man, one had need of a knowledge not only like that of *Salomon*, comprehenſive of the Nature and uſe of all plants, or of any one *Species* of things, but of the Nature and advantages of all Objects whatſoever, and ſo rather like that of the firſt Man *Adam*, who knew all the Excellencies of all the Creatures, and gave them names accordingly.

But yet St *Paul* telleth us (which is the conſideration that I would enforce) That even ſuch an Eſtate, it being ſeen with the Eye, and heard of by the Ear, and having entred into the heart of Man, is of a much baſer and lower Nature, than is the true Eſtate of that Grace and Glory, which the Bleſſed in Heaven ſhall be poſſeſſed of. *Adam* himſelf who knew ſo much of the Nature of all things, yet knew not perfectly the Glory of this eſtate, and St *Paul*, who, in his rapture into the third Heaven, ſaw it, yet confeſſeth that it was unſpeakeable.

And here he does not only tell us from the Prophet *Eſay*, *that Eye hath not ſeen, nor Ear heard*, but hee addes, *nor have thoſe things entred into the heart of Man, that God hath prepared for thoſe that love him.* They are greater than his mind can fully comprehend, and it may be greater than ever his heart did diſtinctly or perfectly deſire.

There is, I confeſſe, ſome doubt concerning the ſenſe of this Text, and what writing it is that St *Paul* doth here cite in this place. For he ſaith, It is written, *Eye hath not ſeen, Nor Ear heard.* The criticks generally aſſert from ancient and grave Teſtimonies that in the Apocryphall bookes of the Prophet *Eliah*, the words here cited by St *Paul* are found, and are willing to referre us thither for them. And *Grotius* affirmes, that the Jewiſh Rabbins have ſuch a common pro-

1 Cor. 2. 9. explained.

Vide Druſium, Zegerum, Grotium, &c. in 1 Cor. 2. 9.

verb or sentence as this, which they doe also expound of the future life. This we may be sure of, that if St *Paul* here citeth the Apocryphall bookes of *Eliah*, or any other of the old Jewish writings, that He commends what he citeth, and hath given it a countenance and Authority by that Citation: And why may *he* not doe that to the Jewish writings, which he hath done things well written by the *Heathen Poets*.

Acts 17 28. Tit. 1. 12.

But it seemes to mee more probable, that the marginall references in our English Bibles direct us not amisse, when they referre us to the Text read unto you out of the 64th ch. of *Esay*, where it is said v. 1. by way of prayer for the second Advent or Glorious coming of Christ in Judgement: *Oh that thou wouldest rend the Heavens, that thou wouldest come down, that the Mountaines might flow down at thy presence. As when the melting fire burneth, the fire causeth the liquors to boile, &c.* Wee beleive that at the end of the world there shall be a generall conflagration of all things, when not the *mountaines of the Earth* only, but the *Elements of Heaven also shall melt with fervent heat*, And it is not improbable that the Prophet may intend that conflagration when he makes this prayer, and then the sense will be, *Oh that the great day of doom were come*, when all the mountaines of the Earth shall burne and smoake, at another rate than Mount *Sinai* did at the giving of the Law! At that time one or two Mountaines smoked and were ready to flow down before his presence. *But oh when will that time come, when the whole systeme of Nature shall be melted down and flow together in its owne infinite space as in a great melting Furnace?* For this is the Operation that must passe through the mighty hand of God, that so the feculent Matter of this world may be purged of its drosse and rust, and bee made a fit materiall, for the *new Heaven and the new Earth*, and the *new Jerusalem*, that God shall then prepare for those that love him. He

The conflagration of the world in order to the purgation of its matter.

pro-

proceeds then to shew the Reason why he desired this dissolution of all things, namely, that it might make way for a better Resurrection. *For*, saith he (ver. 4.) *since the beginning of the world Men have not heard nor perceived by the Ear, Nor hath Eye seen, O God, besides thee, what he hath prepared for those that wait upon him*: So that the summe of the sense is but this, *Oh that this world might be dissolved and melted down, that wee might arise into a new and better world, even into that Glory, that Eye hath not seen, nor Ear heard: For such a Glory hath God provided for those that wait upon Him.*

But this text, as it extends not our heavenly Glory, as St *Paul* doth, to be beyond *the comprehension of the heart*; So there is a *Parenthesis* in it not mentioned by St *Paul*, For it is said, *Eye hath not seen, nor Ear heard, O God (besides thee) what he hath prepared.* But this parenthesis (*besides thee*) was not omitted by St *Paul*, because dissagreeable from his doctrine. For even (according to the Rabbinicall Interpretation) this text together with the *Parenthesis*, will agree with the Analogy of St *Pauls* doctrine, and that of the christian Faith. For this was hence the Notion of learned Men among the Jewes, that in the future life there was for good men a state of great glory provided, but that they were to take the *Image* of their future Glory from what should happen to the person of the *Messiah*; so that according to their doctrine we must make this paraphrase of this 4th v. *O God the son, our Saviour and Messiah* (For to him this whole prayer seemes to be address't) *Besides thee*, that is, *besides the evidence and patterne of our Resurrection and glory that we have in thee; we, as yet, see not, nor can we understand what he*, that is, *what God the Father hath prepared for those that wait upon him.* *Ben Maimon* the most judicious of their Rabbins telleth us, that it was the Intention of the Prophet *Esay* here to declare that the glory of the world

Rabbins affirme that from the state of the Messiah they were to learn the image of their future glory.

to come cannot bee comprehended by Gorporeall senses; and that his Brethren, the Hebrew doctors, make this to be the sense of the Text, *that the Prophets only exhibite and declare the State of the Meßiah and his Glory, and that from him must be taken the Image of the glory in the world to come.* So, saith he, they interpret this text, *Eye hath not seen, O Lord, besides thee, what God hath prepared for those that wait upon Him*, that is in short, Men know no more of Heavenly glory than what they learn by those things that God hath declared concerning the exaltation of the *Meßiah.*

Seculum futurum sensibus corporeis nequaquam apprehendi indicat Propheta hocipsius dicto, *Oculus non vidit, O Deus, præter te, quid faciat expectanti ipsum.* Ad quod explicandum dixerunt Magistri, Omnes prophetæ universim non prophetarunt nisi de diebus Messiæ. At quod ad Mundum futurum, *Oculus non vidit, præter Te*, &c. *Maimonides in portâ Mosis Pocockiana, p.* 154. *& in p.* 150. Neque voluptas illa in partes distribuitur, neque enarrari potest, neque reperitur similitudo aliqua quacum comparari possit, verum uti dixit Propheta, ejus magnitudinem admiratus quam magna est bonitas tua, *quam obscondisti* Timentibus Te, &c. ib.

And we have no reason to contradict this Exposition of the Rabbins, though of the Jewish Religion and not of ours, seeing it is a Gospell Truth, *that the Image of our Resurection is the Resurrection of Christ, The Image of our Glory is the Glory of Christ*, we have no manifestation of what we shall be, but such as ariseth from the consideration of what He is: And so we may truely say in their sense, *Eye hath not seen, O Christ*, Nor Ear heard, *besides thee*, what God hath prepared for those that wait upon Him. St *John* telleth us 1 *John* 3. 2. *that it does not yet appear what we shall bee, but this we know, that when our Lord Christ shall appear wee shall be like unto Him.* He shall change our vile body and make it like unto his own glorious body according to that mighty working whereby he is able to subdue all things to himself.

There is another doubt also objected from that Parathesis or addition of St *Paul, But God hath revealed them to us by his Spirit.* For how can it be said that the things that God

God hath prepared for his servants have not entred into the heart of Man, when Christians are men, and it is added that God hath revealed them to us Christians by his Spirit.

This *parathesis* therefore must be justly not strictly interpreted, For it is true, that God hath revealed them now much *more* than formerly; He *hath revealed them by his Spirit*, but he hath *not* revealed them *fully*, *not* so that St *Paul* himself could, while he lived here, *adequately* conceive the Nature of those heavenly Glories. It is most true that since our Saviour preacht the doctrine of the new Testament, and since the gift of the Spirit which hath raised Man above his Nature and since the Transfiguration, resurrection and Ascention of Christ, which are patternes of what shall happen to all Gods servants, Now the existence of the future state of Glory is more fully confirmed, and its nature much better understood, than it was by those who lived in the former Ages; when they had no light but from the letter of Moses, whose writings were darke in this point, or from the Prophets, or from the more uncertain Faith and Tradition of the Gentiles. And yet notwithstanding the great advancement of our knowledge in this particular, It is not so advanc't as to render this text untrue; it is not so advanc't as that we may perfectly know them. For his Rapture into the third Heaven taught St *Paul* himself, that those Joyes are yet unspeakeable, and that Humane Nature is yet uncapable adequately to conceive them. They are so great, *that Eye hath not seen them, Ear hath not heard them, nor have they ever so enter'd into the heart of Man as to be perfectly and fully conceived by Him.*

When our Savior was taken up into Heaven from amidst his disciples in Mount Olivet, and a Cloud had received him out of their sight, they continued still stedfastly looking towards Heaven, but were reproved by the Angels in Act. 1.

these

these Words, *Ye men of Galilee why stand you gazing up into Heaven?* Words, my Brethren, that we may most properly apply to the present figure of our own thoughts, we have been looking not *towards* Heaven only, but *upon* Heaven it self, untill in the midst of our *gazing we have lost it.* Only we cannot so properly say that a Cloud, as that *a sunbeame*, or at least a very bright Cloud, *hath received it out of our sight.* For we find that Heaven is so wrapt up in its own glory, that there is no perfect entrance left to the Eye of our understanding.

Let us therefore apply to our selves that Angelicall advice, and *stand no more gazing into Heaven.* It is proper for us in this case to do as the disciples did, to hast away to our *upper Roomes*, First *to our prayers*, *then to our work*; But for our Encouragement we may cast an *Eye upon the great Reward that God hath provided for us*, We may consider so much of Heaven as is revealeable to us, and beleive further, and expect beyond all that those incomprehensible Glories that are to be enjoy'd with Christ above. Nay let us beleive and give thanks for it, that there are joyes prepared for us that *are not now revealeable*, and though we can forme no *Idea* or conceit of them; yet let us rejoice and give thanks unto God that there are joyes prepared for us, and for all Religious and good Men with us, of which we can forme no *Idea*. Christ hath merited this beleif of the world that we should think him able to performe his promises, to raise us from the dead and to glorify us with that glory, which I have endeavor'd to describe, but have been oppress't in my endeavor by the weight of my undertaking, finding the excellent glory and happinesse of that Estate to be incomprehensible and ineff.ble. *He* that raised *Jairus* his daughter and the *Widdowes son*, *and Lazarus* and (which is most of all) *himself* from the dead, whatsoever *Atheists* may speak of the Incredibility of that Resurrection, shall certainly raise us also:

I hope by Gods help to give you an account of the Reasonableneſſe of the Chriſtian faith in that article at ſome other time. But we that profeſſe Religion, profeſſe to believe our *Reſurrection* as certainly as we believe our death. *I know that my redeemer liveth*, ſaith Job, *and that he ſhall ſtand at the latter day upon the Earth, and though after my skin wormes deſtroy this Body, yet in my fleſh ſhall I ſee God, &c. And I know*, ſaith Martha, *that my Brother ſhall riſe again in the Reſurrection at the laſt day*, John 11. 24. Job 19. 25, 26.

I ſhall now adde but one advice more, which is this: that as we have *Evangelicall expectations*, ſo we ſhould take the *Evangelicall directions*, that we would endeavour to riſe to newneſſe of life here, that we may riſe to eternall Glory hereafter. Let the Doctrine of our Reſurrection to eternall life have its perfect work, ſo the full belief and actuall conſideration of this one Article of eternall life, or eternall miſery to come, may by the grace of God, miniſter to us Chriſtians in giving obedience to our Lord, that which we ſometimes complain ſo much for the want of, even a power to do all things through Chriſt that ſtrengtheneth. *There is no Duty* (ſaith Dr Jackſon) *whereunto the belief of this eternall Reward doth not enable and bind us.* If we do not live in ſome meaſure agreeable to our profeſſion and the hopes of our profeſſion, we ſhall be in the End condemned by it: and in the mean time we betray it openly, that there is now a defect in that principle that ſhould be within us, or in the excerciſe of that Principle, that is, we believe not, or we conſider not, For what ſaith St John, *every one that hath this hope puriſieth Himſelf even as God is pure*, 1 John. 3. 3. And therefore he that doth not purify Himſelf, He is but a pretender to this *Hope*, He hath it not at all well grounded in Him, or at leaſt he hath it not in actuall excerciſe and Employment. For if there be ſuch a *Hope*, unleſſe it be very ſleepy, if it be a lively and a quick Hope, it muſt be the ſpring

of a Christians *joy* and *glory*, in comparison of which He will contemn all the *Riches*, all the *Honors*, all the *Pleasures* of this world as drosse and dung. And there is reason for this preference, because as St *Paul* doth more than once assert, so great is the glory that shall be revealed, that to it nothing in this present world is worthy to be compared. It was the Hope of this Happinesse that made the primitive Christians leap into the Flames and suffer Martyrdome with joy. Now though we, through the Mercy of God, have no flames of Martyrdome to leap into, yet we may take this note from the *Psalmist* (Psal. 125.) that those who are said to return with joy had a Time of going on their Way weeping and bearing good seed; or this from St *John*, That the Bride must have her *wedding Garments prepared before hand.* She must not be like the *foolish Virgins*, she must not be to provide her Ornaments when her wedding Hour is come. She must be arrayed in Fine linnen and this *Fine linnen is the Righteousnesse of the Saints*, Revel. 19. We must know that Christians are to bee arrayed not only with the *Righteousnesse of Saints inherent.* We may learn from St *Paul* 1 Cor. 9. That those who obtain this Crown of Glory in Heaven are *temperate in all things*, and prepare themselves before hand, and then also run and *strive that they may obtain.* For it is so ordained that no man shall come to that great glory either with the assistance and Grace of God, or without his own faithfull Endeavor, Complement alone will never do it: Our Savior hath protested, Matth. 7. 25. That not every One who professeth this Religion, *Not every one who saith unto Him, Lord, Lord, shall enter into the kingdome of Heaven, but he only who doth the will of his Father which is in Heaven.*

Now to the king of Heaven, and to the Lord our Righteousnesse by whose merits only we can have Entrance into that kingdome, and to the Spirit of Holinesse, who can only give us title to those merits, &c.

SERM.

SERM. IV.

Of Happiness in Heaven

shewing,

In Opposition to the Atheist,

The Reasons why we believe
- Rewards and punishments in another life.
- The Immortality of the Soul.
- The Resurrection of the Body.

I am the God of Abraham, and the God of Isaak, and the God of Jacob: God is not the God of the dead, but of the living. Math. 22. 23.

ACTS 26. 8.

Why should it be thought a thing incredible, that GOD should raise the Dead?

AS the *Fear* of that Punishment, that God hath prepared for Wicked men, is apt to deter them from the continuall practices of Vice: So the Christians Hope of the *Resurrection of the Body and everlasting life in Heaven* is the greatest encouragement to the Excercise of Religion and vertue. I have allready shewed you the excellence and Glory of that Estate which we Hope for: and in the next place I think it may bee seasonable in Opposition to the *Atheists* of our Time to clear unto you the foundation of this Hope, namely the Credibility of the *Resurrection* it self, which I propose to do in this method.

The Hope of the Resurrection of the Body and life everlasting the greatest Encouragement to Vertue.

First to shew you that from Naturall Reason much hath been granted towards our faith in this particular.

Secondly, that the world had reason to receive, and we have reason still to continue the belief of the doctrine of our Savior delivered us in this Article.

All this I mean to do as it were historically by giving you the ancient state of the doctrine delivered in it, and some of the old arguments that continued this belief against the Atheisticall Reasonings of former Ages: And these old arguments of proof, that have withstood the Batteries of Atheisme hitherto I am not only contented with, but indeed I prefer them before those fine, but untried ones, of New Invention.

The existence of the law of Nature argues rewards and punishments in another life, because they are not equally distributed in this.

First this was part of the Naturall Mans creed, that there shall be hereafter in another life, time and place for Blisse and Punishment. This all considering persons have argued from the Notions of the Law of Nature that men generally find implanted in them. *If a law* (say they) *then there must be a Reward and Punishment*; else that Law will be to no purpose. But we find a Law written in our Hearts, and yet vertue hath not its Reward, nor vice its Punishment allwaies in this life, and therefore it must bee lookt for in another. How many vicious livers are there, who have escaped correction from all Mortall Men? and how many poor vertuous persons have there been, who for their generall practice of vertue and patience in Honesty and upright dealing have received nothing but Envy, Reprocah, Despite and Oppression in this life? and therefore we argue now, as they did anciently, that there is wanting that Order and providence in the Government of the Rationall world, that is visible in all things of lesser moment, unlesse, as we believe, there shall bee *indeed another life*, wherein according to our merits we may receive Rewards and punishments. And upon this Expectation Solid and Wise Men still held that the Practice of Honesty, and the Observance of the Laws of

Πάλαι λέγεται, ὅλου ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς, &c. apud Platonem in Phæd.

V. Plutarchum de serâ numinis vindicta. Platonem in Cratillo & Gorgia.

of Nature were to be defended and preferred even before the preservation of their present lives. Which had been irrationall and foolish for them to have done, had they been without a Reasonable Hope of a just Recompence in another life. Secondly, another thing that we have received from Arguments of naturall and Human Reason is the doctrine of the *Immortality of our Souls.* And since the *Soul* according to the *Platonique* and *Peripateticall*, and all other *Philosophy*, is the great constituent Principle of our Being and *Individuation*, if that bee granted to bee immortall, it must bee granted that the greatest and most considerable part of every Individuall Man is immortall, And this will well conduce to expedite our other doctrine concerning the credibility of the Resurrection of the same Body.

Detrahere aliquid alteri, & hominis incommodo suum augere commodum, magis est contra Naturam quam Mors, quam paupertas, quam dolor, &c. apud Ciceronem de Off. 3. *Ad Carthaginem rediit Regulus, cum neque ignorabat se ad crudelissimum hostem atque exquisita supplicia proficisci, quod Fidem servandam putabat.* Cicero eod.

Justum & tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis Tyranni,
Mente quatit solidâ.
Si fractus illabatur Orbis,
Impavidum ferient ruinæ.
Hac arte Pollux, & vagus Hercules
Innixus, arces attigit igneas, &c. apud Horatium carm. lib. 3. Ode. 3.

Mr *Hobbes's opinion considered.*

Leviathan. P. 4. P. 340.

It is most true, that the Author of the *Leviathan* affirmeth that *Men, before the time of our Savior, were generally possess't of an Opinion, that the souls of Men were substances distinct from their Bodies, and therefore that when the Body is dead, the Soul of every Man whether godly or wicked must subsist somewhere by vertue of its own Nature*: But it is as untrue, that the same Author in the same place affirmeth, That *this doctrine concerning the Immortality of the Soul was an error that sprang from the Demonology of the Greeks.* For in truth, these doctrines were so distinct and independent one

The doctrine of the Souls immortality sprang not from the Demonologie of the Greeks.

one upon another, that the greatest deriders of the Greek *Demonology* were the greatest and most cordiall assertors of the Immortality of the Soul. Such was the famous *Socrates* in particular, whose principall Accusation was, That He made himself and his Scholars sport by deriding the Gods worshipp't in Greece. And this his crime was publickly presented upon the stage, so as to make Him odious to the People, by *Aristophanes* in his Witty comedy that he calls his *Clouds*. And yet this *Socrates*, who laught at their Demonology so much, had the doctrine of the Immortality of the Soul so fix't and rivetted in him, that, as all History concerning Him consents, the confidence of it made Him slight his present life and the favor of his Tyrant judges, and chuse to dy that he might bee possess't of that Immortality.

V. Platonis Phæd. Cicer. 1 Tusc. Quæst, Xenophontem, &c.

And that this generall doctrine concerning the Immortality of the Soul was founded not upon their Demonology, but upon good Arguments taken from the Nature and Operations of the Soul it self, may bee seen in *Plato's Phædrus*, and his *Phædo*, and in *Plotinus*, and in *Cicero* and other Philosophers.

The ancient arguments for its immortality out of Cicero.

And to put this out of doubt, I shall give you a Tast of their arguments out of *Cicero*, which (for the Reputation of ancient learning, let me speak it) I think are strong enough to break the Opposition of our modern Wits, and in particular to withstand the force of the great *Leviathan*.

Cicero. in Tusc. Quæst. lib. 1.

Animorum, saith he, *nulla in terris Origo inveniri potest: Nihil enim in animis mixtum aut ex terrâ natum atq; fixum esse videatur, nihil aut humidum aut flabile aut igneum.*

Flabile aut igneum, male vulgò leg. stabile aut igneum.

His Conclusion is this, that the Soul hath not its Originall from any of the Elements, nor from the Fire, nor from the Air, that is flabile and Spirituous, nor from the moist Water, nor from the fixt Earth, nor from a mixture of

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all these. *His enim Naturis nihil inest quod Vim Memoriæ, mentis, cogitationis habeat,* There is nothing in any of these Elements that is capable of doing those things that are ordinarily performed by the memory, the understanding and thoughts of Men. We will pursue the first Instance of his concerning Memory. Let therefore Mr *Hobbes*, or any other of our new Wits, shew how an Elementary Body or any part of it, that is in perpetuall Flux, should retain the memory of things done long since, it may be sixty or seventy yeares ago. A River that is allwaies running may as well keep an Impression figured upon the surface of the Water by a seal, as the Body of Man that never continues the same for one day can retain those infinite impressions, that every Man remembers without alteration or difference; when this Body and all its Elementary parts (wherein these memoires are supposed to inhere) is in so perpetuall a Flux, that they never are the same entirely for the least time that is consderable. All our modern Men and virtuoso's grant this transient Nature of the Elementary parts of the Body, and that what thus dayly and hourly perisheth, is dayly and hourly supplied with fresh Nourishment. Seeing therefore the Elementary parts of our Bodies are allwaies flying of and never continue fixt, our ancient men of learning such as *Pythagoras*, *Heraclitus*, *Socrates* and *Plato* and *Cicero* and the *Arabique* and other Philosophers after them, argued, that not the fluxile part of this transient Body, but an Independent and Immateriall soul must be the subject of Human Memory. For Memory or any other Faculty, Action or other Accident cannot be supposed to inhere in a subject that ceaseth to bee, or to endure long, when the parts of the Body supposed to bee its subject are of very short continuance.

See the arguments of *Avicen* and *Ibnalcatib* in *Raymundi Martini Pug. Fidei.* p. 1. c. 4.

And if the Acts of memory which is *Tullye's* first instance

Εἰ δὲ σῶμα εἶν ἡ ψυχὴ ὅτι τὸ αἰσθάνεσθαι, ὅτε τὸ νοεῖν, ὅτε τὸ ἐπίστασθαι, ὅτ' ἀρετὴ, ὅτε ἡ τῶν κακῶν ἕξις. Vide *Plotin.* Ennead. 4.l.7.c.6. ἀμοιρεῖ lib. περὶ Αθανασίας ψυχῆς.

cannot be performed by Elementary Bodies alone, much lesse can those curious and intricate Acts of Reason and discourse,, by which a man not only remembers single propositions, but corrects Notions, and deriveth arguments; and therefore *Cicero* concludeth, as the learned did before, and the learned have done ever since, that there is an extraordinary singular and divine being within us, somewhat above our commun and Elementary Natures, that is able to performe these Acts.

The explication of those that make Souls corporeall imperfect.

And surely all the Industry and Endeavors of our modern Philosophers to explain or prove the contrary are utterly in vain. Great is the power of wit and learning, but weigh their Wit and learning in the Balance, and in this attempt all their wit and learning will be found defective. For suppose we grant, (to comply with the latest and best of them) that there are all those *chambers in the Brain*, that he there most ingeniously delineateth. Glaze those chambers with all variety of *Dioptrick Glasses* that shall bee usefull to the Operations designed, Let the Nerves serve as so many Tubes to carry in the Images of all sensible Objects, Let those images passe through the *Corpus striatum*, and let that, whatsoever be objected concerning its incapacity to that purpose serve insteed of an Objective Glasse. Finally through that objective Glasse, let all the Images conveied and represented be laid down upon the *Corpus callosum* as upon a white Table. Here is, you see, a great deal supposed, and if we could have any competent evidence all this were true, yet we were not much the neerer: For the main questions concerning the manner of *sensation*, *Phancy* and *memory*, do still remain unexplained. For it is still unresolved how *Light* or *Fire* or *Air* or any *Elementary Body*, which appear to us in all other cases to be dead and insensible Beings, can within the Brain be so much advanced as to be quite other

ther things and execute such high and noble Offices of sensation, conception and giving judgment concerning those Representations: And suppose further we grant that the figures represented upon the *Corpus Callosum* may by some secret undulations be cast into *the folds of the Brain*, and that in these folds *Memory and reminiscence* is performed. Yet here the main Questions concerning *Memory* remain still unexplained, Namely, how notwithstanding the continued wasting of the parts of the Brain, and the supply of fresh parts in their Room, and notwithstanding the confluence of all the vast variety of new Impressions, yet the *memory* of the same things continues so many yeares, if there be nothing but a transient Elementary matter to be the subject of these Memories.

Secondly, it neither is, nor do I ever expect to see it, explained, how within those *Folds Light* or *Air* or *Fire* or any *Elementary Body* should be able to *Remember* or *Recollect*, when neither *Fire* nor *Air* nor *Light*, in any *other place* ever appear'd to have any Faculties in any particulars like those mention'd. Wee believe there is a *Soul of Man that goeth upward*, and the *Soul of a beast that goeth downward*. But let none of our Materialists in Philosophy boast, that they have demonstrated how either of these Souls can performe its meanest Operations, if (to speak in Opposition to the Elements) it be not a *Quintessence*, somewhat above these Materiall Natures. *His enim Naturis*, I must repeat *Ciceroes* words, *Nihil inest quod vim Memoriæ, Mentis, Cogitationis habeat.*

Another of *Cicero's* arguments is this, *Quod sapit, divinum est*, To be wise implieth a high and noble Intellect, and is a faculty fit not for a corporeall and Elementary but for an excellent pure and simple essence, and if it bee not of an Elementary but of a pure and simple Nature, it must conse-

Other old Arguments for the souls immortality from its simplicity, causality of its owa motions, and longings after eternity.

consequently be eternall. *It is not to be doubted* saith he; *that the Soul is an incomplex't Being, such a one, as is not mixt nor join'd nor doubled in its composure. Which being so, the parts of it can never be divided or sever'd one from another: and consequently it can never dye, because Death is but a separation of those parts that before Death were in conjuncture.* Other Arguments he hath for the Immortality of the Soul, as that the *Soul is the principle of its own Motion*, and so moveth it selfe, and therefore, seeing nothing can be deserted of it selfe, the soul can never dye nor cease to move, as the Body doth, which therefore dyeth because it is deserted of the Principle of its Motion, which is the soul. That the soul *hath native Breathings* and longings after Eternity implanted in it, And that those Breathings and longings are not in vain: since God and Nature made nothing in vain. Such are the arguments that were anciently used on this subject. And let no Man here object the Operations of beasts; For it is demonstrable that they are of a kind vastly inferior to ours, and therefore we judge their souls to bee so too. And truly many considering Men will rather think the Souls of beasts *somewhat above Elementary*, which we understand not, and own with *Socrates* our imperfect knowledge, than that such Operations as are performed by the Minds of Men should be the product of Elementary matter only. For surely our modern *Materialists*, who are the *Philosophers in Fashion*, have been so far from shewing how the Operations of the Souls of Men may be performed by such matter, that they have not given any sufficient satisfaction, how it is possible that by such matter and locall Motion alone the actions of bruit beasts may be elicited.

Dubitare non possumus, quin nihil sit animis admixtum, nihil copulatum, nihil duplex, quod cum ita sit, certe nec secerni, nec dividi, dec discerpi, nec distrahi potest: Nec interire igitur Est enim Interitus quasi discessus & secretio, & direptio, earũ partiũ, quæ ante interitum junctione aliqua tenebantur. *Cicero Tusc. Quæst. lib.* 1.

But enough hath been said to make it evident beyond all contradiction, That the doctrine of the Souls Immortality was not built upon the Dæmonology of the Greeks, but

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was received and continued from Reasons drawn from the consideration of its own Nature, Motions and Operations. And Mr *Hobbes* should do well to answer those Reasons and to shew the credibility of his own *Hypothesis*, seeing He hath exceeded the Atheisme not only of the ancient hereticks in Philosophy, but of all pretenders to it, in this last and most Atheisticall Age. For he and those of his Clubbe make the human Soul to be little or Nothing, but a *Modus Entis* at best, a kind of Motion of some parts of an Organized Body, somewhat like that *Harmony of parts* to which some compared the soul anciently, and stand confuted for their pains by *Plato* and other *Philosophers*. And as if it had been a small matter to corrupt Philosophy, he hath done worse and hath shew'd his endeavor to abuse Divinity also: when he levells the sense of Scripture to that of his own Philosophy, and when he telleth us that the *Soul* in our Saviors words doth not signify any such distinct and immortall substance as the erroneous world believes it to bee, but only *the life*, that is in his sense, the Motion of an organized Body; that the *Body and Soul*, when spoken of together, signify the *Body alive*, that is, the Body in its Organicall Motions.

But all his Wit and Learning will never be able to draw the holy Scriptures to favor the impious Hypothesis of his Philosophy. If there be no such thing as *Spirit*, or *incorporeall substance*, that may informe us if the Soul so much spoken of be nothing but a *Modus Entis*, the motion or harmony of the Body, it was neither safe, nor wise, nor good advise that our Savior gave his Disciples, when he commanded them thus; *Fear not them that kill the Body, but are not able to kill the Soul, but rather fear Him, who is able to destroy both Body and Soul in Hell.* For if the Soul were only the Motion or Harmony of the Parts of the Bo-

Mr Hobbes misinterprets the scripture which speaks of the soul as independent from the body.

dy, he that should kill the Body must needs spoil the Harmony, or motions of it also, and consequently must bee able to destroy the Soul too. As he who breaks the *Lute* must needs spoil all its Musick for ever after. It is plain therefore that our Savior speaks of the Soul as of a Being independent from the Body, so likewise when his Body was upon the crosse and lay under the cruelty of his deadly Enemies, he commended his Soul to God as that which was above their reach. The like did his first Martyr St *Stephen*, and all his holy Martyrs, and all good Christians ever since have at their Deaths commended their souls to God, as that which is distinct and independent from their perishing Bodyes. And yet this doctrine concerning the Independence, Immateriality and Immortality of the Soul, was, as I have shewed, no peculiar doctrine of Christianity, but was received generally upon good grounds before; and the Gospell ownes it as true and well confirmed, and addes to it (that which the Jewes believed also,) the Doctrine concerning the Resurrection of the Body.

This Doctrine of the Resurrection of the Body hath been spoken against by many Atheists as a thing incredible. To shew you therefore that the Christians were not fools, who ever have believed it, and that we do nothing unreasonable in continuing this Belief; I shall shew you the Reasons of the Christian faith in this very particular, as they were anciently represented by St *Gregory Nyssene*, and that with very little alteration of my own.

V. Greg. Nyssenum de Hominis Opificio.c. 25. &c.

It hath been observed by learned Men among the Heathen,

V. scripta de *Phlegonte* scriptore Ethnico lib. Annal: citato apud *Origen.* lib. 2. contra *Celsum* sub Initium. Φλέγων ὁ τοι ὁ τρισκαιδεκάτῳ ἢ τεσσαρεσκαιδεκάτῳ τῶν χρονικῶν καὶ πλὴν ἀεὶ τῶν μελλόντων φρόνησιν ἔδωκε τῷ Χριστῷ καὶ ἐμαρτύρησεν, ὅτι κατὰ τὰ εἰρημένα ὑπ' αὐτοῦ τὰ λεγόμενα ἀφίκνεται, &c. ib.

that

that never any one foretold things so certainly to come, or that were so punctually and precisely accomplished, as were the predictions and Prophecies of our Savior; and such were those particularly concerning the Persecution of the Christians and the Ruine of the Jewish Temple and Nation. For there was in Reason no probability of either. *Judæa* was, wee know, safe then under the Roman Government, and the whole world quietly sate down in peace under the same Empire. The Romans interposed not in matters of Religion as appear'd in all St *Pauls* Tryalls before Roman Magistrates. It was therefore a strange unlikely Prophesy that Jerusalem, a chief citty in a Roman province, should shortly be encompassed with Armies, and thereupon fall into utter Desolation, or that the Calamity should fall so greivously upon childbearing Women, that this should be taken up as a Proverb, *Blessed are the barren that never bare, and the Paps that never gave Suck.* Yet Jerusalem was in the Eyes of that generation so besieged and reduced to that Calamity by Famine, that, as wee read in *Josephus*, an honorable Woman was found eating her own child, and surely then if ever was a time for the daughters of Jerusalem to weep and to use that saying, *Blessed are the barren that never bare.* It is also observed by some that as to the manner of that utter desolation of the Temple our Savior foretold it even to the most minute Circumstances, as that in the ruin of it, *there should not one stone be left upon another that should not be thrown down and pluck't asun-*

Origenes in illud, ὅταν ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς· ἔδαμῶς, inquit, τότε ἂν στρατοπέδα περὶ τὴν Ἱερουσαλὴμ κυκλοῦντα αὐτὴν καὶ περιέχοντα καὶ πολιορκοῦντα· τοῦτό γ' ἤρξατο μὴ ἔτι Νέρων βασιλεύοντος· παρήτεινε δὴ ἕως τῆς Οὐεσπασιανοῦ ἡγεμονίας ἐφ' ὃ ἡ δὲ τίτος τὴν θεῖλε τὴν Ἱερουσαλὴμ, κλ.

Origen. lib. 2. contra *Celsum* v. & *Nyssenum* loco cit. nec non *Josephum* de bello Judaico lib. 7. cap. 6, 7, 8, ad 16. Luke 23. 28, 29. Act. 18. 12, 13, &c. V. Matth. 13. 2.

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Quis sine admiratione hoc tremendum Domini dictum legere potest, qui meminerit à Josepho scriptũ, καλεύει καῖσαρ ἤδη τὼ δὲ πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν, &c.

der, as the Originall word signifies. All which was fullfild to a tittle: for we read that one *Turannus Rufus* plowed up the very foundations of that magnificent Temple, and so sever'd every stone therein; and yet neither the Emperour *Titus*, as abundantly appeares in the history of *Josephus*, had originally any designe to Ruine *Jerusalem*, nor any other Roman any respect to, but a hatred against Christ and his Gospell, whose Prophesies notwithstanding by the over-ruling providence of God they were wrought to fulfill.

& illud quod paulo post sequitur, τὸν γὰρ ἅλλον ἅπαντα τῆς πόλεως ἐκείβολον ὅπως ἐξομαλίσαν οἱ καθαιρεῖν τοντες, ὡς μηδ' ἐπὶ ὀλίγον οἰκοδομῆσαι πίστιν ἂν ἔτι ὑποδεχεῖν τῆς παρεσκευῆς: *adeo omnia solo adæquata, ut ne vestigia quidem pristinæ ullius habitationis relicta fuerint. Igitur* Titus *Alexandria revertens cum complanata omnia videret lachrymas continere non potuit, &c. lege* 15. *caput l.* 7. ἅλως *apud* Josephum. *Nemo ignorat Romanorum morem fuisse complanato urbium rebellium Solo aratrum inducere. Vere igitur Mors Jerosolymorum fuit inducto illi aratro. Quod nec vetustissimi Judæi ignorant, qui non solum aratrum templo impressum fuisse perhibent, sed etiam nomen ejus, qui aratrum impressit in monimentis suis retinent.* Turannum Rufum vocant, &c. apud Scaligerum Canon Isagog. l. 3. cvii *ad excidium Templi.* p. 311.

V. Nyssenum ubi supra.

Christs predictions miraculously fulfill'd are arguments that his doctrine concerning the Resurrection shal be fulfil'd also.

Now (as the Father, whose Discourse I follow, well observeth) when all the predictions and many others of different kinds were strangely fullfill'd in the Eyes of the World, Men of Reason had just cause to think well of all other doctrines that Christ had delivered; especially of his principall and fundamentall ones among which none was more considerable than this, *That an eternall Happineſſe both of Body and Soul was to bee obteined by Faith and Obedience* to the Gospell.

That our Savior was able to raise the dead, and to performe all that he had promised he proved by his doing many miracles, great and wonderfull, confessedly exceeding all human power. He healed the sick dayly: But it is one thing to heal the sick, and another thing to raise the Dead; and therefore to evidence his Allmighty power in that particular;

lar, It is believed that he delaied the time of his coming to diverse sick persons, and suffered them to dy, that being dead He might glorify his power, and give some instance of his ability to work the great and last Resurrection. So when *Fairus* came to him for his daughter, *Mark* 5. He suffered himself to be staid in healing the Woman that had the Issue of blood, till newes was brought that the *daughter was dead*, and so now in such a case, that nothing but the Resurrection of the dead could cure her, and therefore it was advised that he should now desist from troubling the Master. But in truth our Master staid to good purpose, not only to cure the poor Woman with the hemme of his Garment, but to cure all us of our Infidelity, and to have the Opportunity of working a Miracle, that must needs convince those incredulous persons, of whom he there spake, that *except they saw signes and wonders they would not believe*. Dead therefore though she was, He spake but the Word *Talitha Cumi, Damosell arise; and the Damosell arose and walked.*

In the case of the Widdows son, which is reported in the 7th chapter of St *Luke*, He delay'd a little longer, and as he made the case more difficult, so he made his power and mercy more conspicuous. There was a Man dead, a young Man of an untimely death. He was a son, an only son, the only son of a Widdow. He was her joy, all her hopes, all her desires. When he was gon all was gon with her. She loved him when alive, and when dead (as that Father whom I follow conjectures,) she embraced and hovered over his Corps and kept it to mourn over it as long as it could be kept. But when it could be kept no longer, she submitted to the misfortune of her condition, and went with the whole company of her neighbors to see him interr'd with decency and kindnesse. He stayed till his corps was brought to the very grave, without the Gates of the Citty, to the *Golgotha* or commun place of sepulture there. When the case

was thus desperate and every one was concern'd for the irreparable losse of the poor Widdow. He thought it then a fit time to comply with the commun pitty, and therefore he met the Widdow in her Tears, he *had compassion on her.* He said unto her, *Weep not, he touched the Beer* and he spake those powerfull Words, Νεανίσκε, *young man arise, and he that was dead sate up, and he delivered him to his Mother.* This was confess't to be the hand of God, to be a great Miracle. It was life from the dead to the Son, and little lesse to the but now disconsolate, now wonderfully rejoiceing Mother. A greater miracle intended also to confirme the same Truth was that of *Lazarus.* A work so great that the same Father taketh notice, that our Lord led his Disciples to *Galilee* on purpose that they might see it, and by it be instructed in the *Mystery of the Resurrection.* It is recorded by St *John* that when *Jesus heard that Lazarus was sick, He abode still two dayes in the place where he was*: But when he was departed, our Lord spake thus to his Disciples, *Lazarus is dead, and I am glad for your sakes, that I was not there that you may believe*; and therefore he, took the Disciples with Him and went to *Bethany*, and when he came there he preach't the Resurrection. *I am*, saith he *the Resurrection and the life, whosoever believeth in me, though he were dead, yet shall he live, &c.* And in processe to prove his Doctrine, *Jesus*, when he was come to the grave, bids them take away the stone: *Martha* opposeth it, alledging that certainly now the Corps lay in stench and putrefaction, and by reason of that it was not to bee endured that Christ should come neer the Tombe: He had been dead 4 dayes, and therefore it was not to be doubted that the Cadaverous ferment had swell'd the Body, and that there had been a considerable progresse made in the Putrefaction. But she had but a rebuke for her care, and our Savior after a prayer to God speaks those powerfull words, *Lazarus* come forth. And he that was dead came

John 11.

Vide Nyssenum ubi supra.

came forth bound hand and foot with his grave cloathes, &c. This was a great Demonstration that the power of giving a Resurrection to our putrified Bodies lay in Him, when he was able to crosse Nature in her Operation and to compell her to restore that to life that was not only dead, as in the other instances of *Jairus* and the *Widdows* son, but lying in the midst of its putrescency, diffluency and stench.

There is but one thing that the most cautious and diffident persons could wish to be added to make the Demonstration beyond Exception, and this our Savior was aware of, *you will*, saith he, *surely say unto me this Proverb, Physitian heal thy self*, Luke 4. 23. Thou that raiseſt others raise thy self also: Wee will destroy this Temple of your Body and if, (as you say) you can raise that in three daies, we will desire no further Argument, we will not any longer be diffident, nor faithlesse, but we will believe, that you are, as you say, the Son of God, and that you will raise the Bodies and glorify the Souls of all that believe, and obey the Gospell that you Preach. There were some unbelieving Scoffers that tenderd their faith upon a slighter condition, though they thought even that Impossible. For while he was yet alive they made him this offer, *Let him but now come down from the Crosse and we will believe.* But he had a Miracle to do much greater than that, and He must dy *upon the crosse*, that he might be able to performe it. *He dyed* therefore, *and rose again*, and by his Resurrection he gave the last fullest proof of his victory over death, and his power to performe his promise in raising the dead universally at the last day. This last Miracle convinc'd the most incredulous, even cautious and diffident St *Thomas.* When he saw with his Eyes, that his *Lord was risen indeed*, the same Lord that he had before seen crucified, dead and buried, when he saw the print of the nails that had fixt him to the crosse, and the hole or Gash in John 20. 25.

his side that was given him by the Souldiers spear, there was nothing left to shelter his diffidence or unbelief.

Let no man therefore after all these Miracles, especially this last and greatest of Christs raising up himself, doubt of the power of our Lord or of his faithfullnesse in raising of us all. He is both able and faithfull that promised. So St *Paul* expostulates, *if Christ be raised from the dead, how say*
1 Cor. 15.12. *some among you that there is no resurrection of the dead?* He spake to *Jairus* his daughter but a word or two, *Talitha Cumi*, and she arose from the dead; and no more to the said widdows Son, but Νεανίσκε ἐγέρθητι, *young man arise*, and he arose, and no more to *Lazarus*, but Λάζαρε δεῦρο ἔξω, *Lazarus come forth*, Neither the bonds of death, nor the diffluence and putrefaction of his corps, nor those other bonds by which in the Grave he was tyed hand and foot, could hinder his obedience to the over-ruling power of this Command.

Now at the last day the word shall not be to one Damosell, or one young Man, or to one *Lazarus*, but to the whole Body of Mankind. The word shall be *RISE ALL*, and the manner is thus described. When the number of the Elect shall be fullfilled, and every man shall be born into the World that God hath appointed to Glorify, and when that time shall be fully come, the knowledge of which God hath reserved to himself, *then the Lord Christ shall descend from Heaven with a shout, and with the voice of an Archangell, and with the Trump of God.* That Trumpet shall
1 Thess. 4.16. sound to the Bottome of the Sea, and to the Center of the Earth and shall strike every atome of the whole universe, and our dissolved Bodies in particular, into those severall places and stations that God hath appointed them to fill, in the state of the Resurrection. And when the command and warning is thus general the Resurrection shall be so too, even as when his command was particular to *Lazarus*.

rus and the rest, the Resurrection was particular also. What though our Bodies should be burnt to ashes, and those ashes scatter'd into the Rivers or the Sea, as by persecuting Princes in despight of the Christians God sometimes they have been, What though they should be devoured by Canniballs, or by the beasts of the field, or the fouls of the Air, or the fishes of the Sea, and those beasts, fouls and fishes should again be eaten by other Men; Let the Atheist make what supposition he will, yet every part of every Body will still bee within the Empire of God. No *Canniball*, nor beast, nor foul, nor fish ever converted the whole Body of any Man to his own nourishment, and is it not more easy to raise Bodies out of those remainders, than *out of stones to raise children to Abraham?* And what if the same materiall fragments are not necessary to make us the same Men? We have not the same materiall particles in our Bodies that we had twenty years ago; and yet our soul which is the great Principle of Individuation being the same, we judge our selves to bee the same Men; and though most of it may be, all our materiall parts are vanish't and others supply their places in that time, yet we think we are sure that our Bodies also are still the same, and all the members of our Bodies continue still the same.

But if those parts or a great number of the same parts be necessary, It is most true that St. *Gregory Nyssene* observeth, that *every part of every Body will still be within the Empire of God.* Fury or Malice cannot so dissipate them nor Ravin so devour them, but that every part of every Body will St. *Greg. Nyss.* de Hominis Opificio cap. 26, 27. Tom. 1. pag. 115. & deinceps. Κἂν τοῖς βαρυβόρεσι ὀρνέοις, κἂν τοῖς ὠμοτάτοις θηρίοις ἀναμιχθῇ τὸ ἀνθρώπινον σῶμα διὰ τῆς βρώσεως, κἂν ὑπὸ τὸν ὀδόντα τῶν ἰχθύων ἔλθῃ, κἂν εἰς ἀτμὸς καὶ κόνιν μεταβληθῇ τῷ πυρί. ὅπου δ' ἄν τις καθ' ὑπόθεσιν ἐκπνεύσῃ τῷ λόγῳ τὸν ἄνθρωπον, ἐντὸς τοῦ κόσμου πάντως ὄντι· Τοῦτον καὶ τῇ χειρὶ τοῦ θεοῦ ἐκκρατεῖσθαι καὶ διοικεῖσθαι διδάσκει φανῆ, &c. supra & infra.

still be within the *Compaße of the World*, and God can as easily dispose those parts to their right owners, as a commun herdsman, who keeps all the beasts of a Lordship in one herd, can when he pleaseth distinguish them and send them to their particular masters and owners.

But seeing the Resurrection of the same Bodies must be wrought by the power of God, It is fit that we should referre the particular manner, how our Bodies shall be restored to the secret knowledge of God Himself. The thing we are not to doubt, For to raise a Body out of some matter is lesse than to raise it out of no matter at all. *God out of stones can raise children to Abraham*, and to raise children implies, that He can give Relation as well as substance, and therefore that he cannot only make bodies, but he can make them our Bodies, He can make them ours it may be some otherwaies, but most probably by recollecting all or some of the same particles, and uniting them and marrying them again in the Bonds of an eternall wedlock to the same individuall Soul and to the same identicall and numericall faculties of Sensation, Phancy, Memory, Reason and the rest that we now enjoy. For this is much more easy than to create; nay more easy than out of *stones to raise up children to Abraham*, that is, to give substance and Relation where there was none before.

Matt. 3. 9.

Upon these grounds we receive the Gospell of our Lord, and having such promises of God, we believe with St *Paul* that the committing of our Bodies to the Grave is but the Solemne preparation for our future Crop and Harvest, which God shall raise up unto us in that great day. We are assured that for one grain of life which we part with here, we shall receive a hundred fold in the life to come. For though the seed we now sow be a mortall and dying seed, yet it shall grow up into an immortall and eternall life: So saith St *Paul*, *the Body is sowen in corruption, It is raised in incorruption*,

1 Cor. 15.

V. 42. 43. &c. *il.*

tion, It is sowen in Dishonor, It is raised in Glory, It is sowen in Weakneſſe, It is raised in power, It is sowen a naturall Body, It is raised a spirituall Body. This is the Catholick Christian Faith, the truth of which hath been confirmed to us by the greateſt Miracles, and which hath prevailed in the End against all the Oppoſitions in all Ages of the unreaſonable unbelieving world.

How the doctrine of the Resurrection was received among the Jews.

If you deſire to bee ſatisfied how the doctrine of the Resurrection ſtood in the Opinions of the *Jews and Heathen.* Wee find firſt that among the Jewes, the majority and indeed the beſt and learnedeſt ſects received it; and ſo did the *Phariſees* in particular. For which they cited *Daniell* 12. 2. and Job. 19. 25, 26. but more eſpecially againſt the *Sadduces* (who receive only the books of Moſes) they alledge that promiſe to *Abraham, Iſaak and Jacob.* Exod. 6. 4. concerning their Enjoyment of the Land of *Canaan*, which becauſe they enjoyed not in their lives paſt, It was argued that there muſt be a Reſurrection, that the promiſe of God may yet be fullfilled unto them. And againſt the ſame *Sadduces*, who denied the being of *Spirits and the Reſurrection*, our Savior uſeth a like argument, *Matt.* 22. 31. which becauſe to ſome it appeareth dark, I ſhall a little open it unto you. The Argument ſtands thus. Long after *Abrahams* deceaſe God hath ſaid, *I am the God of Abraham, of Iſaak and of Jacob.* See Exod. 3. 6. And ſo much the *Sadduces* granted. To which our Savior aſſumes, *God is not the God of the dead but of the living*, that is, God is not, cannot in a juſt ſenſe bee ſaid to bee God of the dead, who are ſo dead that they ſhall never live again, and therefore if he be the God of *Abraham, Iſaak and Jacob*; *Abraham, Iſaak and Jacob* ſhall live again. This is an argument though poſſibly not ſo clear as ſome others from ſome other Scriptures, yet as clear as any that could be deduced from the books of *Moſes*, which was the only Scrip-

Matth. 22. 31. explained.

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ture acknowledged by the *Sadduces* against whom our Savior there disputed. Some *Hebrew Rabbins*, though Enemies to Christ, yet favor both this his doctrine, and his particular Exposition of this Text. (so *Aben Esra*) For they take these words *I am the God of Abraham*, &c. to contain a promise that referreth to the *Resurrection*. *Grotius* observeth that these are words by which God expresseth the *Covenant of* his greatest *Grace* and kindnesse, as where he saith, *I will be your God, and ye shall be my people.* That their Notion of God there implyeth that of a Rewarder and great Benefactor; and to *be Abrahams God*, implyeth according to that Notion to be *Abrahams great Benefactor, Friend and Rewarder.* Then they assume that the fulfilling of this promise happened not to *Abraham* in this life, nor to *Isaak or Iacob*; For they lived here the lives but of poor pilgrims, they received nothing excellent or particular from God, for which God should be styled *their God.* And Death is a condition wherein they could not receive this singular favor from Him. God cannot in this sence be *a God* to persons that are dead and to continue dead. And therefore, if he will shew to *Abraham, Isaak and Iacob* any excellent and particular favor (which seems to be intimated in the phrase of being *their God)* this must be shewed in another life, and consequently God must raise them up from the dead, that they may be made capable of it. And the Author to the Hebrews interpreteth this phrase just as our Savior doth that *Abraham* and the *Patriarchs* by vertue of this promise expected *a better Country*, *that is, an heavenly.* And he affirmeth that God *is not ashamed to be called their God* upon this very account, *because he hath prepared them a City*, intimating that his preparing for his people a City in Heaven, a *heavenly Jerusalem*, is the very thing that giveth Him a title to be called *their God.*

Comp. Heb. 11. 16. with Exod. 3. 6.

Now the soul, as is above affirmed, being alwaies immortall, and this promise being made concerning the beatifying of

of their Bodyes and rendring them glorious in Heaven; in both respects, first in respect of what they alwaies enjoy in their Souls, and secondly in respect of the certainty of Gods promise concerning the Resurrection of their Bodyes, *Abraham, Isaak and Iacob* are look't upon as being even now alive. *If God be just the soul is immortall.* For *Abraham* and other good Men have not had their Recompense of Reward in this life: Nay if God be indeed faithfull and just, he will be a God to *whole Abraham*, Body and Soul. Wee see (while it is in conjuncture) the Soul loves the Body and would not willingly be parted from it; And it is all the Equity in the world, that since the Bodies of Gods servants suffer much in Obedience to the Soul and Spirit, they should bee partakers of Glory with the Soul and Spirit. God made the whole Man, and redeemed the whole Man, and every good Christian giveth unto God the whole Man, and therefore we may conclude that it is agreeable to the goodnesse of God, to be kind to both parts body, and soul, and equally to glorify the whole Man.

As to the Opinions of wise and rationall Men among the Heathen, we find, as I shewed before, that they perfectly agree with ours concerning the soul of Man, I cannot say as much in that other point concerning the Resurrection of the Body, though some possibly among them have believed that also: And the Principles of others do rather favor than contradict it. For this we have the Authorities of St *Augustine* and St *Gregory Nyssene*. Gregory Nyssene telleth us, that even the Opinion of the *Pythagoricall* Transmigration hath a notion in it not very different from ours of the Resurrecti-

Οὐ μὴν ἀρετῆς νῦν ἀναλύεται, Ἀνθρώπου, καὶ πάλαι δ' ἐν γαίῃ ἐλπίζομαι ἐς φάος ἐλθεῖν λείψανα ἀποιχομένων· ὀπίσω δὲ θεοὶ τελέσουσι ψυχὰς δι' μίμησιν ἀκήρειοι ἐς φθιμένοις.

Ita *Phocylides* inter καφάλαια, ut *Suidas* Νυξιπνὸν illud poema appellat, quamvis & sunt qui dubitant, an Capita illa antiqui sint *Phocylidis*, qui Olympiad. 59 aut 60 floruit. Non tamen est cur aut Judæum aut Christianum ex stylo reputemus Μέτρα δὲ πύλαι θεοῖσι, &c. habet his aliena.

on. Both hold that the same Soul may after its departure from the Body abide and informe some Elementary Body, only our Doctrine is, That the Soul shall abide and again informe the same Elementary Body. St *Augustine* telleth us, that there were a sect of Philosophers called the *Genethliaci*, mention'd by *Varro*, who were of Opinion, that after certain periods of Time the same Soul and the same Body should be again reunited: and comparing the Opinions of *Plato* and *Porphyry*, he reports *Plato's* Opinion to be thus, *Animas sine corporibus in æternum esse non posse*, That our Souls will not endure to live eternally in disunion from our Bodies. He reports *Porphyries* Opinion to bee, That the Soul being in a separate estate from the Body, and once made pure, will never care to returne to those Evills to which it hath been obnoxious in Human Body. But he observes in the conclusion, that both these Opinions were reconcileable to Christianity. Nay if they were both united they would make up perfectly the Christian doctrine, and that if *Porphyry* had lent his Opinion to *Plato*, and *Plato* his to *Porphyry*, they both had been united to the Truth of the Gospell in this particular, which is, that our Souls in the End shall return to such Bodies in which they shall happily and immor-

Greg Nyssen. de Anima & Resurrectione p. 231.

τὸ λέγειν φιλοσόφους πνὰς πάλιν τιζὶν ἐνεισκρίνεσθαι δόγματζι μετὰ τὴν ἐπὶ τέτε διάλυσιν, τὴν ψυχὴν ἐ λέγω ἀπάθειν τῆς ἐλπιζομένης ἡμῖν ἀναβιώσεως· ὅτι δὲ ἡμέτερος λόγος ἐν τῇ τῶν κόζμων σοιχείων, νῦν τε καὶ εἰζαῦθις τὸ σῶμα ἡμῶν συνίσταθαι λέγει καὶ τοῖς ἔξωθεν τὸ ἦπον δοκεῖ· ἐ γὰρ ἄλλην τινὰ τῶν σώματος ὑπονόησις φύσιν ἔξω τῆς δρομένης τῇ σοιχείων. Διαφέρει δὲ πζῶτον ὅπου παρ' ἡμῶν μὴ τὸ αὐτὸ λέγεται πάλιν ἀεὶ τὴν ψυχὴν συμπήγνυθαι Σῶμα, ἐν τῇ αὐτῶν σοιχείων συναφιζόμενον· ἐκείνοις δὲ οἴεται ἀεὶ ἄλλα τινὰ σώματα λογικά τε, καὶ ἄλογα, καὶ ἀναδύεσθαι τὴν ψυχὴν καταφεύγειν· οἷς τὸ μὴ ἐν τῇ τῶν κόσμων μαρῶν εἶναι τὴν σύστασιν ὁμολογεῖται· διαφωνεῖ δὲ τὸ μὴ ἐν τῇ αὐτῇ οἴεσθαι τῇ κατ' ἀρχὰς ἐν τῇ διὰ βαρεῖς ζωῇ, τῇ ψυχῇ σεσφαλέντων· ἐκεῖνο τὸ μὴ μὴ ἔξω τῶν εἰνότος εἶναι, καὶ πάλιν τὴν ψυχὴν ἐν σώματι γενέσθαι ἀδικῆς ἔξω φιλοσοφίας μαρτυρήσωμεν.

ib. & deinceps. Videatur & *Augustinus* de Civitate Dei lib. 22. capp. 28, 29. v. & Forcatulum lib. 1 pag. 87, 90.

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tally continue. His words are, Dicat, &c. *Let* Porphyry *say with* Plato, *that our Souls shall return to some Bodies, and let* Plato *say with* Porphyry, *that they shall not return to evill Bodies, and then the conclusion must be, that our Souls shall return to such Bodies in which they shall suffer no evills;* Which is the very doctrine and faith of those that professe Christianity.

Dicat cum Platone Porphyrius, *redibunt ad corpora; dicat* Plato *cum* Porphyrio, *non redibunt ad mala, & ad ea corpora redire consentient in quibus nulla mala patiantur.*

But, my Brethren, we have diverse reasons to believe both the *Immortality of the Soul* and the *Resurrection of the Body*, which those Philosophers wanted. God hath begotten us to this *Hope* by great and powerfull Arguments. It remains only that we make some good use of these Doctrines; and the first and most genuine is this. That as wise Men and good Christians we *cherish this Hope*: Which we have great Reason to do; First, upon account of its *Usefullnesse* here, secondly, upon account of that *Reward* which God hath reserved for this Vertue in the life to come.

This Hope is a vertue not only usefull but necessary for us while we are in this militant condition. Our life is sometimes compared to a *Warfare*, and then this Hope of salvation is said to be our *Helmet*, 1 Thess. 5. 8. which is, as all know, a most necessary piece of Armor, and the defence of the most Principall part. Sometimes our life is compared to a *Voyage by Sea*, and then this lively Hope is represented as most usefull to us upon another account. For if we are becalm'd in the midst of the Ocean of these worldly affaires, Hope is the Wind that must *fill our sails*. And this πνεῦμα ἐλπίδος, *full Gale of this Hope* will safely and in due time bring us to our desired Haven, *Heb.* 6. 11. But if on the contrary by reason of our own lightnesse and Vanity we are ready to be tossed to and fro with every Wave of Temptation, This Hope of Heaven serves us for another Use. *For then*, as the Apostle to the Hebrews well observeth, we are to have this *Hope as an Anchor of the Soul sure and*

stedfast, Heb. 6. 19. In every profession and calling the Encouragement is from *Hope. He that ploweth, ploweth in Hope, and he that thresheth, thresheth in Hope*, 1 Cor. 9. 10. And in our generall calling of Christianity no man ever was made perfect without this Hope. Men as Men desire Happinesse, and would avoid misery. But if Christians were without this *Hope* and all their Expectations were confined to this life only, St *Paul* affirmeth, that *they were of all Men the most miserable*, 1 Cor. 15. 19. We have indeed a joy that exceeds the joy of the worldly man in his Corne and Wine and Oyl, but our Hope is the foundation of this our joy. *We rejoice*, saith St *Paul*, *in the Hope of the Glory of God*, Rom. 5. 2. We have love, that is a great and a cordiall Christian Vertue, a Vertue amiable to God and usefull to Men. But Hope is the Principle and ground of Love, *Quantum quis sperat*, saith St Bernard, *tantum amat*, we love our Neighbor because we love God: but we love God because we expect and hope for all our Happinesse from Him. Every good Christian hath a tree of life that springeth up within him, the Root of which is *Faith*, the Stemme *Hope*, the Branches *Love*, and the Fruit *good Works*. He therefore that goes about to take away Hope goes about to ruin the inner Man by cutting off the Tree at the very Stemme. *Hoc ipsum quod Christiani sumus, Fidei ac spei res est*, saith St *Cyprian*, The very being of our Christianity depends upon our Faith and Hope: There is an Error crept in Christendome in Opposition to the Excercise of this great Vertue, which I think sprang originally from the unnaturall and forced *Rhodomontades* of the proud Stoick, who (as I shall shew when I compare their Ends in Philosophy with ours in Religion) vapor'd in a Wisedome that was errant folly, and boasted of a Vertue he neither had nor meant to have. From the *Stoicks* it pass't into the *Contemplatives* or *perfectionists* in the Church of *Rome*; and from these down to our *Antinomians* or

Bernard. de pass. Dom. c. 43.

V. Cyprianum de bono Patientiæ.

or *Brethren* of the *Family of Love.* This is the genealogy of their Error; and their Error this: They would have no Christian act from any Principles either of *Hope or Fear.* They think it below them to cast so much as an Eye to Heaven, they would have us to go to *Sea* without a *Wind*, and to *war* without a *Helmet.* They would have the poor professor of Religion *go on his way weeping and bearing good seed*, without hoping for a harvest, when he *shall return with joy and bring his sheaves with Him.* They would have *Moses* Chuse to suffer affliction with his Brethren, rather than be accounted the son of *Pharaoh's* daughter; and that without any *respect to the Recompense of Reward.* These Men are certainly more nice in their speculations than the simplicity of Christian wisdome requireth them to bee: Must wee needs exceed the example of our Master? It is well surely, if we come up in any good proportion neer unto it. And yet we read that *he, for the joy that was set before him, endured the Crosse.* Was this joy set before Him, and may it not be set before us also? It hath been the care and wisdome of God to draw us to himself by the proposall of great Rewards: These are the *Magnetismes* of Gods appointment: and yet they are called by the Prophet Hosea, *the cords of a Man. I drew them*, saith God, *with the cords of a Man, and with the Bonds of Love*, Hos. 11. These are the waies of Attraction fitted by God to work on Human Nature. These are the Bonds of Gods love and Bounty, whereby he endeavors to draw his people to Himself, shall we then be so hardy and venturous, as in favor to our own conceits to *break his Bonds in sunder, and cast his cords from us?* We have his warrant and order not to *cast away our Confidence*, we have his commad *to gird up the loins of our Minds, to be sober and hope to the End.* And where we have our commands and directions from the Oracles of God, with what pretence can we scruple whether it be lawfull to Obey?

Heb. 11. 26.

Heb. 12. 2.

1 Pet. 1. 13.

Is not his word a ſufficient Warrant for our practice? He is ſo loving a Father that he will not offer his children a ſtone for Bread, nor a *Scorpion* for an *Egge*. Why then ſhould we be ſo preſumptuous as to ſever thoſe things by Niceties and ſpeculative diſtinctions, which God hath conjoyned and which the ſon of God whileſt he lived upon Earth hath by his practice and Example commended to us.

Some *Antinomians* to diſparage this vertue have told us, that there ſhall bee no uſe of Hope in Heaven. What then? ſhall we not therefore uſe that Vertue which is ſo neceſſary for us while we are upon Earth? And how do they know that there ſhall be no uſe of Hope in Heaven? Learned and ſtudied Men are of another Opinion, namely, that the perfected Saints and Angels ever love God, becauſe they have an aſſured Hope that they ſhall ever be continued in that Station of ſerving and praiſing God in Glory. They cannot *infinitely at once* enjoy their eternall Happineſſe: and what they cannot *infinitely at once* enjoy, why may they not hope for in continuance? Surely could they want of this *Hope* or this aſſurance, their love in the ſame meaſure would want of its perfection. Thus you ſee, though the uſe of Hope in this life is enough for our purpoſe, yet they can never prove that it is alltogether unuſefull or unneceſſary in the next.

The reward of Hope.

But beſides this, from the uſefullneſſe of it I have another argument which may move you to continue and cheriſh your *hope*, and that is from the *Reward that God hath annexed* unto it in the world to come. This is the very Motive of the Apoſtle, Heb. 10. 35. *Caſt not away your confidence, which hath great Recompenſe of Reward.* God hath appointed this lively Hope as an *excellent Inſtrument* to aſſiſt us and to conduct us ſafe to Heaven; and then he rewards us for making uſe of this help and aſſiſtance, that he hath ordained for us and given to us. For we have it not of our ſelves. *It is* (as all other Chriſtian vertues are) *the gift of God.* And this

is

is ever the way of Gods infinite goodneſſe, *He appointeth thoſe things that are moſt excellent and uſefull to our Advantage, and then for ſerving our own Intereſts in that Way that he hath appointed, he heapeth yet more and extraordinary rewards upon us.*

Another uſe, that we muſt not forget to make, is this, That we in the whole courſe of our lives give thanksgiveing, worſhip and Adoration to God, who hath beſtowed upon us *immortall Souls*, and ſo put a difference between us and the beaſts that periſh; and ſo alſo in reſpect of the glorious *Reſurrection* which he hath promiſed to our *Bodies*, we ought according to the ſtyle of St *Peter*, *bleſſe God even the father of our Lord Jeſus Chriſt, who hath begotten us to a lively Hope of our own Reſurrection*, as by other means ſo eſpecially *by the Reſurrection of Jeſus Chriſt from the Dead.* I ſhall exhort you therefore in the very words of our Office in the holy communion, *Let us lift up our hearts and give thanks to our Lord God. For it is meet and right and our bounden duty that we ſhould in all times and in all places give thanks unto thee, O Lord, holy father, Allmighty and everlaſting God. But cheifly are we bound to praiſe thee for the glorious Reſurrection of thy ſon Jeſus Chriſt our Lord, who by his death hath deſtroied death and by his Riſing again to life hath reſtored us to everlaſting life. Therefore with the Angels and Arch-angels and all the company of Heaven we laud and magnify thy glorious name, evermore praiſing thee and ſaying, Holy, Holy, Holy, Lord God of Hoſts; Heaven and Earth are full of thy Glory. Glory be to thee O Lord moſt high. Amen.*

SERM.

FINES COMPARATI.

THE AIMES

of Philosophicall / Vulgar } Wits.

Compared vvith the Ends of Religion and Vertue.

That which is Crooked cannot be made strait, and that which is wanting cannot be numbred, Eccles. 1. 15.

1 Cor. 1. 20, 21, 22, 23.

VVhere is the VVise? VVhere is the scribe? VVhere is the Disputer of this VVorld? Hath not God made foolish the VVisdome of this VVorld.

For after that in the VVisdome of God the world by VVisdome knew not God, it pleased God by the foolishnesse of preaching to save them that believe.

For the Jewes require a sign, and the Greeks seek after VVisdome: But we preach Christ crucified, unto the Jewes a stumbling-block, and unto the Greeks foolishnesse.

But unto them that are called Jewes and Greeks, Christ the power of God and the wisdome of God.

To which adde the 6th and 7th verses of the following chapter.

We speak wisdome among them that are perfect, yet not the Wisdome of this world, or of the princes of this world that come to nought.

But we speak the wisdome of God in a mystery, even the hidden wisdome, which God ordained before the world to our Glory.

WHen I have been sometimes considering upon what slight grounds diverse learned Men have undervalued Religion, and the Hopes of Immortality and

Glory; and that many vulgar Wits have done the same; and that neither the learned Philosophers, nor the carnally-minded and worldly men, have gotten any thing considerable in exchange, or indeed have any thing in comparison to boast of, I could not but apply to these two differences, the high and Philosophicall and the low and vulgar Wits, that saying of the *Psalmist*, applyed by Him to the different states of Men. Surely the Wits of high degree are Vanity, and those of low degree are a lye: to be laid in a Balance they are both together lighter than Vanity. For I shall easily make it appear that the Wise man or Philosopher, when he hath exalted himself against God, He hath made himself a fool, and that he hath no more Reason to glory of his Wisdome, than the Rich man hath of his Riches or the Voluptuous Man of his pleasure, and that neither of them have any cause to Glory. He that glories against Religion holds up his Weapons against God, and he shall prosper accordingly. Give me therefore your favor and patience and I shall consider them, all the high and the low, the Wise man and the fool, as they have opposed the most perfect wisdome, which, however sometimes despised, I shall plainly demonstrate to bee the VVisdome of Religion. The Philosophers have ever been apt to soar too high and to towr aloft beyond their senses. The vulgar have ever been as apt to sink too low, so that their senses are communly drowned in the Enjoyments of this world. We will not disparage Philosophy so much as not to consider it in the first Place: And therefore I have chosen to present you a Landscape, where you have our great Apostle represented as taking a Review of his Opponents at *Athens*, who were the Philosophers in generall, and among them, if we distinguish particularly, the *Epicureans* and the *Stoicks*. And upon this full Review of the Opposition he had on the one side, and of the power, strength and successe of his Gospell on the other, I conceive

Both Philosophical and vulgar Wits vain in the choice of their ends.

Psalm. 62.

Jer. 9. 23.

conceive Him as it were venting both his Pitty and his Indignation in the words of this Text, *Where is the VVise? Where is the the Scribe? Where is the Disputer of this World?* hath not God made foolish the Wisdome of this World, &c.

This Epistle was written to the Christians in *Achaia. Corinth*, as all know, was the *Metropolis* in that Province, insomuch that when the Apostle mentions the readinesse of of the Corinthians, his phrase is, that *all Achaia was ready a year ago. Athens* was another lesser Citty in the same province, but renownd for the *Academy* that was held there by the Philosophers. And I am of Opinion, that this Text reflects on somewhat that happen'd to St *Paul* at *Athens*. For ashe disputed against the superstition of that place, and preach't the Christian doctrine, certain Philosophers of the *Epicureans* and the *Stoicks* encountred Him, abused Him, called him names, Σπερμολόγος, babler, that is, one that makes a great noise and spends much speech to little purpose. Hee *preach't Jesus*, This was thought Innovation, dangerous to the state: It was condemn'd as the preaching of a *strange God*. And whether they took Ἀναστάσεις to be a Goddesse or no, yet this we are sure of, that when he *preach't the resurrection of the Dead*, he was but *mockt* and *laught* at for his pains; The Philosophers declared for a Happinesse and *summum bonum* in this life. They had

Argumentum l. 5. Tuscul. Quæstionum illud est, Virtutem ad beatè vivendũ seipsâ esse contentam, ubi sanctum illud augustúmque, ut vocat, Platonis fontem aperit. Cui viro ex se apta sunt omnia quæ ad beate vivendũ ferunt, huic optime vivendi ratio comparata est.

Neq; enim lætabitur unquam, aut mærebit nimis, Quod semper in seipso omnem spem reponet sui. Et inter paradoxa defendit Cicero ὅτι αὐτάρκης ἡ ἀρετὴ πρὸς εὐδαιμονίαν. Nemo beatissimus, *inquit*, qui est totus aptus ex se, quique in se uno sua ponit omnia. Contentus sis temet ipso & ex te nascentibus bonis *Sen. Epist.* 20. *Stoicus putat Deum ad sapientem* sic dicere, Non egere felicitate felicitas vestra est. Est & quo Deum antecedatis, Ille extra patientiam malorum est, vos supra patientiam. Contemnite mortem, quæ vos aut finit aut transfert. Ante omnia cautum est, ne quis vos teneret invitos. Nihil facilius quam mori, &c. *Sen. de Providentia cap.* 6. *Solebat* Sextius *dicere*, Jovem plus non posse quam Virum bonum. Deus non vincit sapientiam felicitate, etiamsi vincit ætate. Non est Virtus major quæ longior, &c. *Epist.* 73. & *epist* 53. Est aliquod, *inquit Seneca*, quo sapiens antecedat Deum. Ille naturæ beneficio non suo sapiens est. Ecce! res magna, habere imbecillitatem hominis securitatem Dei. *Et epist.* 31. Hoc est summum bonum, quod si occupas, incipis Deorum socius esse non supplex. Vox Stoici non intercedam apud Deum, ut sapiens plenus gaudio, hilaris, inconcussus sim, *ita Horatius*

Æquum animum mihi ipse parabo.

a Wisdome profess't among them, that undertook to give a vertue which should need no Grace, and should perfect such a life as should need no pardon; And therefore as they would not stay for their *summum bonum*, or chiefest Happinesse untill the resurrection, so they cared not for a *Jesus*, they would need no Savior. They boasted, that they had a way whereby they could live *cum Diis ex pari*, they could live in the perfection of Vertue and felicity, as the Gods themselves did, and they would not own him to deserve the Name of a Philosopher, that could not beatify Himself. *Their Sapiens* must *sibi sufficere ad beatam vitam*: Their Wiseman must have a Happinesse within Himself, which he may be proud of as his own, and for which he stands beholden to no other being, These were the κυρίαι δόξαι, *principall Opinions* of the Philosophers, and, if we distinguish them from the rest, particularly of the *Epicureans* and the *Stoicks*.

These principall Notions of Philosophy being so contrary to those of Christian Religion, which St *Paul* was to preach, It is no wonder if he left *Athens* and went to *Corinth*, where on the contrary he found strange successe. Of the Rulers of the Jewish synagogue one was coverted, another publiquely buffeted before the judgment seat for raising a faction against St *Paul*. And more of his successe we read in that 18th chapter of the Acts.

Now in this Epistle written to his Converts, of which some few were at *Athens*, but the greater part at *Corinth*, he seems to reflect upon the Opposition that he met with among the professors of Wisdome in *Achaia*, and particularly those *Epicureans* and *Stoicks*, who encountred him at *Athens*. And contemplating the successe that God had given to the preaching of the Gospell, He is pleased with the Review, and in opposition to all that pretended wisdome

dome wherewith Himself had been opposed, He makes this triumphant Speech,

Where is the wise? VVhere is the Scribe? VVhere is the disputer of this world? &c. Where is your Σόφος, your Philosopher, where is your scribe, your literator, your professor of learning, as *Tertullian* translates it? your λογογράφος, your writers of curious Dissertations, as *Oecumenius.* Where is your Συζητητὴς, your Curious Disquisitor, Disputer *of this world?* which words *of this world* possibly may be Emphaticall to denote one commun Error of all the Philosophers, that they directed men to look after happinesse *in this life*, and not in the life to come, whereas the Gospell directs to happinesse in the next life and not in this. So saith St *Paul* in the pursuance of his discourse in the fixt verse of the next chapter. *We speak wisdome among the perfect, yet not the Wisdome of this world nor of the princes of this world, which perish and soon come to nought.* The Wisdome of the world, as *Oecumenius* observeth, aimes at Temporall things, which continue only with this life and reach not to the life that is to come. The Christians aim is chiefly at things of the other life, And by the *Princes of this world* he tels you that St *Paul* meanes the Philosophers and *Literati*, who were generally Demagogues and imposed on the People, the same that are called Σόφοι, Γραμματεῖς and Συζητηταὶ in the chapter before. Men that gloried in their own inventions and Reasonings, even these by the Gospell are also convinc'd of folly, no lesse (nay it may be more) than other Men: For the Vulgar and those that pretended not to so much Wisdome as these learned Philosophers, could see God by the *Creature*, and could think it wisdome to endeavor to

Αἰῶνος τοῦτο λέγει διὰ τὸ ὑπάρχειν αὐτῶν καὶ μέχρι τοῦ αἰῶνος τοῦτο τε ἱστάναι, καὶ μὴ παρεῖναι εἰς τὸ μέλλον τῶν καταργουμένων· καὶ δὲ καταργοῦνται καὶ συμπαύονται τοῦ παρόντος βίου· ἀλλ' οὐκ οἱ δίκαιοι ἀλλὰ τότε μᾶλλον ἢ νῦν ἀνθοῦσιν, ἄρχοντας δὲ καλεῖ αἰνιττόμενος τοὺς παρ' αὐτοῖς φιλοσόφους, λογογράφους, ῥήτορας, οἱ καὶ δημαγωγοὶ ἐγίνοντο. *Oecumenius* in locum.

comply

comply with the pleasure of their Creator: But these *Princes of the world*, as St *Paul* cals them, had got a New wisdome, and a Philosophy that led from *God*. In Opposition to all these, and to resettle his own worship, God raised up Preaching, a weak means in all appearance, and therefore the Greeks did not more admire the Wisdome of their own Philosophy than they derided the foolishnesse of Preaching. But what saith our Apostle in the Context, τὸ μωρὸν τοῦ θεοῦ, That of God which hath least of wisdome in it, will eventually prove wiser than the greatest wisdome of Men. And τὸ ἀσθενὲς τοῦ θεοῦ, that of God which hath least of strength in it will eventually prove too strong for the strongest Opposition of Men. Let those therefore boast that Winne, Let the Philosophy of Christianity be *foolishneße* to the *Greek*, we know that there is no true Philosophy besides it. We have learn't from our Savior that *VVisdome is justified of her children*, and the Apostle here telleth us, that the Philosophy of the Gospell is *wisdome to the perfect*, and on the contrary that ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου, God hath stultified and infatuated the Learning, Wisdome and Philosophy of this world.

Yet some care must be taken that we do not condemne, nor misconstre St *Paul*, so as to think that he condemnes all Philosophy or all Philosophers. There is a Naturall Wisdome that St *Paul* calleth the *wisdome of God*; and the *Gentiles*, who as St *Paul* saith, *do by Nature the things contained in the Law*, do it by their *Naturall wisdome*, and therefore in the case of Philosophers it is a hard taske to speak any thing universally and justly. For Philosophy is not one uniforme Learning and Discipline, There is a great difference between *Socrates* and *Plato* on the one side, and *Aristippus* and *Epicurus* on the other. Take Philosophy all together it will appear to be a very *Protens*. It is like the Clouds in *Aristophanes* his Comedy, that have every day

new

new fashions: Or the Philosophers may be compared to *Jeremiahs* figs Jer. 24. *Some very good figs like those that were first ripe, and some very naughty figs which could not be eaten they were so bad*, Though there hath been for a long time a profession of Philosophy and this Philosophy hath still been the Mistresse of the *Vertuosi*, because it had the honor to be thought to teach Wisdome and Vertue and every Noble endowment: yet he that will speak distinctly of its merit must distinguish times and persons.

At first it was the *Wisdome of God* as St *Paul* cals it, 1 Cor. 1. 21. that is true Naturall Wisdome, and it taught true Religion and the fear of God. Afterward in some of its sects it grew not only to be a new, but a quite contrary learning and Discipline. It was an Angel of light, but it left its first Estate and degrees in this with *Lucifer*, and those other high Intellectuall Spirits that it had its fall from Pride. For the professors of it growing proud in their own conceits and affecting fame by the heigth and singularity of their Notions, when they by the Wisdome that they profess't would not know, that is would not own nor acknowledge God, but left his providence out of their Philosophy and grew too learned to bee humble, thankfull or Religious; Nay when God had, suffered them so long untill some of them made it the buisnesse of their Philosophy on purpose to oppose Religion. Then it was time for God to appear in defence of his own existence, Providence, and Worship, and against all their Philosophy, he then sent forth a company of foolish preachers, as they were esteemed, like *Gideons* Army against the *Midianites* with their trumpets, lamps, and pitchers, but indeed extraordinarily assisted by his own Spirit and by this meanes it pleased God through the foolishnesse of preaching on the one side to save them that believe, and on the other to shew the Variety of that profession of Wisdome, or in St *Pauls* phrase *to destroy the Wisdome*

 of

of the Wise, and to bring to nought the understanding of the prudent.

The case, to speak it distinctly and particularly, was this, before that time and untill the Reign of Philosophy in Greece, It had been the commun uninterrupted Faith of the whole world that there *was a God*, and that he *was a Rewarder*, that there should be hereafter in another world Time and Place for *blisse and punishment*, that then it should bee better for the just than the unjust, for the good than for the bad, These principles encourag'd vertue, kept vicious Men in awe, and made all attend to observe the then acknowledg'd Laws of Nature: and these were own'd as sound and pious Traditions, and studiously defended as such by *Pythagoras*, *Socrates*, *Plato* and others of the ancients among the Philosophers themselves.

But afterward, the more Philosophy flowrish't in repute, and the more it was courted as an accomplishment, the more the professors of it grew into Emulation. Then they began to think it no Mastery to tread in those old and beaten paths, Then nothing was so honorable as a New *Hypothesis*; And the Notions they had received were thought too commun for Philosophicall Wits to get credit by: and therefore all these were judiciously cast of as rusty Traditions of the Vulgar, whom it is no wonder if the Modes in Philosophy counted barbarous, The learned Men and *Curiosi* at *Athens*, who, as St *Paul* observed, waited for, and courted those Opinions that were new and singular, had conceits that should render mankind more lusty and independent. *Aristotle* bespeaks himself a great Name by broaching a New *Hypothesis*, that the world was eternall and not made by God. *Epicurus* by another, that there is no *providence*, and that *God is no Rewarder*. The Traditions of Heaven and Hell, which in part, as then reported indeed, were so, were totally and unjustly without distinction rejected as poeticall

ticall and fabulous. Vertue was to bee its own Reward, and Men were to expect no other. And this was look't upon as a great service done, and a great Improvement of Mans Empire, for by making vertue (which was to be learn't by an Art they taught) self sufficient to happinesse, Every mans felicity was taken out of Gods power and put into his own. Thus by turning all the ancient catholick doctrines, and every Truth of God into a Lye, whatsoever their Intentions were this is most certain, that they practiced most destructively to the ruin of all goodnesse by thus undermining the very foundations of Morallity and Vertue. But by the just judgment of God they were infatuated and became vain in their imaginations. For when they had cast off those old and sound traditions before reported, their new Reasonings were infinitely confounded, as the tongues of the rebellious world were first at Babell. All their designes were for Happinesse and the chiefest good; But the opinions were allmost innumerable into which they were divided in the search after it. St *Augustine* out of *Varro* reckons 188 sects or divisions of them, Insomuch that many, who had a mind for fashion sake to be Philosophers, yet could not tell whom they might follow. Yet two great Errors and mistakes there were, that run through all these sects and divisions, One was this, that they would have their hap-

V. *Plutarch.* l. ὅτι αὐτάρκης ἡ ἀρετὴ, virtus ad vivendum beatè sufficit; perfecta & divina virtus quid ni sufficiat, imò superfluit. *Sen.* de vita beatâ. c. 16.

Virtutum omnium præmium in ipsis est, non enim excercentur ad præmiũ: rectè facti fecisse merces est. *Sen.* epist. 81.

Alii voluptatẽ finem esse voluerunt quorum princeps *Aristippus*, qui *Socratem* audierat, unde *Cyrenaici*. Pòst *Epicurus*, cujus est disciplina nunc notior: neque tamen eum *Cyrenaicis* de ipsa voluptate consentiens. Voluptatem & honestatem fines esse *Callipho* censuit. Vacare omni molestia *Hieronymus*, hoc idem cum honestate *Diodorus*, ambo hi *Peripatetici*. Honeste autem vivere fruentem his rebus quas primas homini Natura conciliet, & vetus *Academia* censuit, ut indicat scripta *Polemonis*, quem *Antiochus* probat maxime & *Aristoteles*. Ad vos nunc refero quem sequar, modo ne quis illud tam ineruditum, absurdumque respondeat, Quemlibet modo aliquem. Cupio sequi *Stoicos*, licetne? Omitto per ipsos *Aristotelem* meo judicio prope singularem, per ipsum *Antiochum* qui appellabatur *Academicus*. Erit igitur res jam in discrimine. Nam aut *Stoicus* constituatur sapiens, aut veteris Academiæ. Utrumque non potest. Et enim inter eos non de terminis sed de totâ possessione contentio. Nam omnis ratio vitæ definitione summi boni continetur, de qua qui dissident de omni ratione vitæ dissident. *Cicero* Academ. quæst. lib. 4

pinesse or *summum Bonum* in this life. Secondly they would have it so, within themselves, so in their own power, that neither God nor man should be able to hinder them of it. This was their designe, but their lot from God was otherwise, and Christians triumph over them in these particulars. First because they never for all their proud boastings could secure to themselves the happinesse which they designed in this life, and so they must confesse before God and men that they have ever miss't of their Aim. Secondly the Utmost aims, that these Philosophers in their severall sects and divisions were forc'd to sit down with, are poor and mean in themselves, the highest Encouragments that they can propose to their great and laborious Vertue are inconconsiderable if compared to their Ends of that Naturall Religion which they opposed, much more inconsiderable than the End of our true and perfect Religion, which hath been delivered us by the son of God, and which the foolishnesse of preaching hath in opposition to all their Philosophy again resetled over all the Christian world.

The first particular that we are to prove is this, that they could never secure to themselves the happinesse they design in this life. And this St *Augustine* proves to their heads. I shall give you but a Tast of his Discourse. First those *prima Naturæ*, those first happinesses of Nature which the *Academicks* made prime parts of their felicity, saith he, and where and how can they be so ascertain'd as not to be subject to various Casualties? What greif is there though never so contrary to pleasure, what uneasinesse and Disquiet is there, though never so contrary to Rest and Indolence, that may not happen to the Body of their wisest Philoso-

Prima sic Naturam numerat *Cicero* Incolumitatem conservationemque omnium partium, valetudinem, sensus integros, vires, pulchritudinem cæteraque generis ejusdem v. *Cicero* de Finib. lib. 5. p. 144.

pher?

pher? Who can help his being deform'd if Nature made him so; sikneſſe happens to one and hee wants health; Weakneſſe and Laſſitude to another and he wants ſtrength, To another a Laſy Heavineſſe and torpor and he wants Activity: and which of all theſe may not happen to the Body of their Wiſeſt Man? Then as to the Soul, What little aſſiſtance from our ſenſes will remain towards the perception and comprehenſion of Truth, if a Man ſhould happen to be blind and deaf. And whether goeth the Reaſon and underſtanding of this great Philoſopher, how will he render it ſedale and tractable, if by the Tumultuary motions of the Spirits in a Diſeaſe he once be rendred Mad? But allthough no ſuch Diſeaſe ſhould fall upon him, yet how little perception of Truth can we poſſibly arrive to us whileſt we are impeded with this Fleſh. Seeing it is true that we read in the book of Wiſdome, that the *corruptible Body preſseth down the Soul, and the earthy Tabernacle weigheth down the mind, that otherwiſe would be apt to meditate on many things. Hardly*, ſaith he, *do we gueſse aright at things that are upon the Earth, and with labor do we find the things that are before us*; Then for the appetitive part which the Greks call ὁρμὴ and the la-

Ea quæ dicuntur prima Naturæ, quando, ubi quomodo, tam bene ſe habere in hac vitâ poſſunt, ut non ſub incertis caſibus fluctuentur? Quis enim Dolor contrarius voluptati, Quæ inquietudo contraria quieti in corpus cadere ſapientis non poteſt? Membrorum amputatio vel debilitas hominis expugnat incolumitatem, deformitas pulchritudinem, Imbecillitas ſanitatem, Vires laſſitudo, Mobilitatem Torpor aut tarditas. Ecquid horum eſt quod nequeat in carnem ſapientis irruere? —— Quid ipſius animi primigenia quæ dicuntur bona, ubi duo prima ponunt, propter comprehenſionem perceptionemque veritatis, ſenſum & intellectum? Sed qualis quantuſque manet ſenſus, ſi, ut alia taceam, homo fiat cæcus & ſurdus? Ratio verò & Intelligentia quo recedit, ubi ſopietur, ſi aliquo morbo efficiatur inſanus? Deinde perceptio veritatis in hac carnum qualis ac quanta eſt, quando, ſicut legimus in veraci libro ſapientiæ, Corpus Corruptibile aggravat animam, &c.

Impetus porrò, vel actionis Appetitus, ſi hoc modo recte latine appellatur ea quam Græci vocant ὁρμὴν, quia

& ipſam primis Naturæ deputant bonis, Nonne ipſe eſt, quo geruntur etiam inſanorum illi miſerabiles motus, & facta quæ horremus quando pervertitur ſenſus ratioque ſopitur? Porro ipſa virtus, quæ non eſt inter prima Naturæ, quoniam & eis poſtea doctrinâ introducente ſupervenit, cum ſibi culmen bonorum vindicet humanorum, Quid hic agit niſi perpetua bella cum vitiis, nec exterioribus ſed interioribus, nec alienis ſed plane ſuis? &c. ib.

tines have scarce any good Name for, though it be esteem'd with them one of their prime parts of happinesse, is not this the power by which, when once the sense is perverted and Reason laid a sleep, all those horrible actions of Mad and phreneticall Persons are perform'd? Then as for the Morall vertues, such as Temperance and Prudence, Justice and fortitude, which exceed the prime Happinesses of Nature and are introduced by learning and discipline. What great Matter of Happinesse can there bee in these, when they confesse that their vertue is allwaies in a perpetuall War with Vice, not only with outward Vices, but also with such as are within us; not only with others Vices, but also with our own. We who are Christians confesse, that the *flesh lusteth against the Spirit, and the Spirit against the Flesh, and that these are contrary one to another; so that we cannot do the things that we would:* and therefore we confesse also that we are not the *adepti*, that wee have not yet attained that happinesse to which by the conquest of our carnall appetite we desire to be advanc't. And where is that Philosopher who by his Wisdome hath attained to such a Mastery as to be beyond this Intestine War and to have no conflict with his lusts. To passe by those other vertues, it is a full Testimony that they give us of their want of true happinesse whiles they describe unto us the happinesse that they suppose themselves to have in their vertue, Fortitude. The Stoick hath learn'd the lesson of τὰ ἐφ' ἡμῖν, and τὰ οὐκ ἐφ' ἡμῖν, *Things within our power, and things without our power*; so well, that he will not allow any thing

Neque enim nullum est vitium cum, sicut dicit Apostolus, *Caro concupiscit adversus Spiritum*, Cui Vitio contraria Virtus est, cum sicut idem dicit, *Spiritus concupiscit adversus* carnem. Hæc duo sibi invicem adversantur, &c. absit ergo ut quamdiu in hoc bello intestino sumus, jam nos beatitudinem, ad quam vincendo volumus pervenire adeptos esse credamus.

Et quis est adeo sapiens ut contra libidines nullum omnino habeat conflictum.

τῶν ὄντων τὰ μὲν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν· ἐφ' ἡμῖν ὑπόληψις, ὁρμὴ, ὄρεξις, κτλ. apud *Epictetum* in initio Enchiridii. V. Commentarium *Plutarchi*, Stoicos magis inopinata quam Poetas effari.

to be evill that it is not in his power to hinder, But for all that let this Stoick boast of his Immunity from Evils, or the Cyrenaick of his Pleasure, or the Epicurean of his Indolence, when he is blind and deaf and dumb and cripled in his limbs and leprous in his flesh and tortured with the colick, stone and gout, and in a word is afflicted which such calamities that they all agree ought to persuade their *Sapiens*, or wiseman, fairly to kill himself, that he may avoid those accidents, (I do not say evils, for fear of offending the tender Ear of a Stoick) and so to make a Way for himself out of this life. Oh the Happinesse of this life, when their *Sapiens* is forc'd fairly to dy, that he may be rid on't. If it be so calamitous that their wiseman chuseth Death rather than such a life, how is he then possess't at the same time of the greatest happinesse. Let me interrogate with St *Augustine*, Did *Cato*, the great Example of the Stoicks kill himself out of patience or out of Impatience? He would never have done it, unlesse he had born the victory of *Cæsar* most impatiently: Where then was his fortitude, when he run away from that happy life wherein he boasted. And why may not those things be accounted Evill that renders a Mans life so miserable as that he must avoid it by his own murder. And therefore the *Peripateticks* and ancient *Academicks* whose Opinion *Varro* defends, speak more tolerably, when they allow these calamities of life to be E-

Tantus superbiæ stupor est in his hominibus, hic se habere finem *Boni*, & a seipsis fieri *beatos* putantibus, ut sapiens eorum, hoc est, qualem mirabili vanitate describunt, etiamsi excæcetur, obsurdescat, obmutescat, membris debilitetur, doloribus crucietur: & si quid aliud talium malorum dici aut cogitari possit, incidat in eum, quo sibi mortem cogatur inferre, hanc in his malis vitam constitutam eos non pudeat beatam vocare.

O vitam beatam quæ ut finiatur mortis quærit Auxilium! Si beata est, maneaturin eâ: Si verò propter mala istâ fugitur ab eâ, quomodo est beata, &c.

Utrum, obsecro *Cato* ille patientiâ an potius impatientiâ se peremit? Non hoc fecisset nisi victoriam *Cæsaris* impatienter tulisset. ubi est fortitudo? nempe cessit, succubuit, usque adeo superata est, ut ipsam beatam derelinqueret, desereret, fugeret, &c. *Seneca* de M. *Catone* sic, magnis ætatum intervallis sapiens invenitur. Neque enim magna & excedentia solitum & vulgarem modum crebro gignuntur. Cæterum M. *Cato*, vereor ne supra nostrum exemplar sit, lib. Quod in Sapientem non cadit Injuria.

vils, and the greater Evils the longer they continue. But ſtill they hold the erroneous concluſion that their *Sapiens* may be happy in the midſt of thoſe Evils, which that they may no longer continue they confeſſed reaſonable that he ſhould kill Himſelf. But let me ſpeak again with St. *Auguſtine*, Do they therefore call ſuch a life happy, becauſe by a Voluntary Death they may withdraw themſelves from it? What if by the judgment of God they ſhould be continued in this life and not permitted to dy nor ever ſuffered to be without theſe Evils, in theſe Circumſtances at leaſt they would confeſſe their life to be miſerable. And this we aſſume that it is not therefore not miſerable, becauſe it may be relinquiſht, Becauſe it is a ſhort miſery it ought not therefore to ſeem none at all, or which is more abſurd, becauſe it is a ſhort miſery It ought not therefore to be called Happineſſe. There muſt needs be a great power in thoſe Evils that make a Mans valor guilty of his own Murder, eſpecially ſeeing that nothing is more Naturall then for a Man

An ideo beatam vitam dicis, quia licet tibi ab his malis morte diſcedere? Quid ſi ergo in eis aliquo judicio divino tenereris nec unquam ſine illis eſſe ſinereris, nempe tum ſaltem miſeram talem diceres vitam. Non igitur propterea miſera non eſt, quia cito relinquitur; quandoquidem ſi ſempiterna ſit, etiam abs teipſo miſera judicatur. Non igitur propterea quoniam brevis eſt, nulla miſeria debet videri; aut quod abſurdius, quia brevis miſeria eſt, ideo etiam beatitudo appellari, Magna vis eſt in eis malis quæ cogunt hominem ſecundum ipſos etiam ſapientem, ſibimet auferre quod homo eſt; cum dicant & verum dicant hanc eſſe naturæ primam quodammodo & maximam vocem, ut homo concilietur ſibi, & propterea mortem Naturaliter fugiat, &c. Vita igitur quæſtorum tam tamque gravium malorum aut premitur oneribus aut ſubjacet caſibus, nullo modo beata diceretur, ſi homines qui hoc dicunt, ſicut victi malis ingraveſcentibus, cum ſibi ingerint mortem, cedunt infelicitati, ita victi certis rationibus cum quærunt beatam vitam dignarentur cedere veritati, & non putarent in iſta mortalitate ſine ſummi boni eſſe gaudendum ubi virtutes ipſæ, Cymbus hic certe nihil melius atque Utilius in homine reperitur. Quanto majora ſunt Adjutoria, contra Vim periculor, laborum, dolorum tanto fidelioria teſtimonia Miſeriarum ſpe ſalvi, ſpe beati facti ſumus, ſicut ſalutem, ita beatitudinem non jam tenemus preſentem ſed expectamus futuram. Talis ſalus quæ in futuro erit ſæculo, ipſa erit etiam finalis beatitudo; Quam beatitudinem iſti Philoſophi quoniam non videntes nolunt credere, hic ſibi conantur falſiſſimam fabricare, quanto ſuperbiore tanto mendaciore virtute. *Auguſtinus* De Civitate Dei. lib. XIX. cap. 4.

to

to love Himself, to avoid Death and to desire to live in this very conjunction of Soul and Body. St *Augustin's* conclusion therefore is, and it is the Opinion of all good Christians, that in this life which is oppress't with so many and so great Evils and is subject to so many casualties perfect happinesse is not to be expected, and therefore that if the Philosophers had been truly wise they would have left off to project to themselves the Enjoyment of the cheifest Good in this state of Mortality. That the Morall vertues themselves, then which Nothing is more excellent or profitable in human life, are greater Testimonies of the miseries we are here subject to than assistances against them: that they cannot give the happinesse designed by them, and therefore that by how much the more these vertues are proudly boasted of by so much the more they are vainly belied. But this is not all that may be spoken against Philosophy, as the Wisdome of it is opposed to and compared with that of Christianity, *that it attaineth not its End nor maketh any one happy.* But it may be added *that the Happineße by them designed is but poor and Mean.* They winne not at their Game, but if they did, it were but trifling: for their game was but childrens play. The

Si ergo virtus per seipsam beata non est, quoniam in perferendis malis tota vis ejus est; si omnia quæ pro bonis concupiscuntur negligit, si summus ejus gradus ad mortem patet, quandoquidem vitam quæ optatur à cæteris sæpe respuit, mortemque quam cæteri timent, fortiter suscipit. si necesse est ut aliquid a se magni boni pariat, quia suscepti & superati labores ad mortem usque sine præmio esse non debent, si nullum præmium quod eâ dignum sit in terra reperitur, quandoquidem cuncta quæ fragilia sunt & caduca spernit; quid aliud restat nisi ut cæleste aliquid efficiat quia terrena universa contemnit, & ad altiora nitatur quia humilia despicit. Id vero nihil aliud esse potest quam Immortalitas. Quod Argumentum docere Philosophos potuit quid esse summum bonum —— Beata igitur vita, quam Philosophi quæ siverunt semper & quærunt, nulla est: & ideo ab iis non potuit reperiri quia summum bonum non in summo quæsiverunt sed in imo, &c. apud *Lactantium* lib. 3. de falsa sapientia. cap. XII. *Plutarchus* aperte de *Stocio* sapiente ὅτι ὁ ἀδαμὰς γῆς οὐδὲν γέγονεν. De pugna Stoic. Cicero, *Stoici eam sapientiam interpretantur, quod adhuc nemo mortalis est Consecutus.* in Lælio. imo & *Seneca* rarum dicit sapientem tanquam Phænicem semel anno quingentesimo. Epist. 42. Quin & ipsi professores sapientiam quamquam profitebantur despicatui habebant, *Quare cultius tibi Rus est quam Naturalis usus desiderat? Cur ad prescriptum tuum non cænas? Cur tibi nitidior supellex*, &c. *Nunc hoc respondeo tibi, Non sum sapiens & ut Malevolentiam tuam pascam nec ero.* Senec. de beatâ vita. c. 17.

Academicks *Prima Natura*, The ten parts of the Felicity of *Aristotle*, and the *Peripateticks*, the *Indolence* of the *Epicureans*, the Pleasures of *Aristippus* and the *Cyrenaicks*, the *Chimaras* and Airy Castles of the *Stoicks*, if when enjoyed as much as our Natures are capable of, yet they weigh Nothing, or, if it were possible, lesse than Nothing when compared to that Immortality and Glory proposed to all Christians, let us to prove this, divide and separate these sects of Philosophers, who are all in the choice of their Ends divided from us, because they will place their Expectations in this life only. First the *Stoicks* and *Aristotle* (as in all publick Schools he is now represented, who take their definitions of felicity from his Ethicks, and not from his Rhetorick, where his Opinion stands as represented by *Cicero* and the ancients) and the generallity of Morall Philosophers, all directly affirme, That there is no Reward of vertue to bee lookt for but the bare Action. Honesty, say they, is its own price and must pay it self, nor will they allow us any End of doing well besides our very doing so. Ask them what End had *Epaminondas* in the defence of his Citty with the losse of his life, what Reward had *Hercules* (who is their great Example of Heroick vertue) when he went about doing good, purging the world of Monsters and gratifying mankind with his twelve renowned Labors. It was the commun beleif that he got his place in Heaven by them. But these Philosophers were of an Opinion that he had only his Labor for his pains. *Operatio sec. virtutem* was all his work, and the same *Operatio sec. virtutem* was all his Happinesse and Wages; So that these propose no Encouragement that may compare with the Ends of our Religion or that state of Immortality, which, though we do not understersstand, yet we believe to be full of a great, a glorious and an Eternall joy.

Another sect of Philosophers there were of another Opinion, namely, that it would not agree with the reall design of

a Wise Man to practice the great, and hazzardous actions of vertue upon no other account besides than the Action it self: and therefore considering the troubles that did continually harrasse the vulgar sort, though they were not with *Aristippus* for the Itch of *Pleasure*, yet they thought very well of the state of *Indolence*; they resolved therefore that it was the *cheifest attainable good* and ought in prudence to be the End of every wise Mans actions, to endeavor in this world to be *rid of all greif and trouble*: and to this Estate they gave the names of Ἀταραξία, Ἀπονία *Indolence*. To enjoy which, I say not *Joy* but, *Indolence* only for the term of this life was the Totall summe of their utmost design; But to this estate no man in this life could ever yet attain. No Philosopher was ever so good a Physitian of the mind as to be able to prescribe such a *Nepenthes* as could remove all greif and sorrow from the sense. But if *Philosophy* could give *Indolence* yet this is but the first *part*, this is only the Entrance and *beginning of ours*: It comes short of *joy* most of all short of such joies as we pretend to, which are so great that nither their Nature nor their duration can be comprehended by us.

It is true that *Aristippus* and a sect of Voluptuaries there were, who advanc't higher, and condemn'd this state of *Indolence* as too low for the greatest Scope and End of vertue, too small for the highest intention of a Man, being, as they phrased it, but *dormientium felicitas*, a sleepy Happinesse, a life for Trees that grow in all stormes and continue indolent and insensible though a flash of Lightning consume them to ashes. And yet it was a state not competent to Man neither, as *Epicurus* (the admirer of it) must needs have found by his own Experience. For notwithstanding all his skill in

οἱ μὲν οὖν ἔτι ὑπὸ τῆς ἀγωγῆς λεισίστατα μανθάνοντες καὶ κυβερνῶντες δόξαις ἐχρῶντο ταύταις, ἡδονὴν μὲν γοῦν τοῦ σώματος τὸ τέλος εἶναι ὑρίσαντο, ὃ τῶν κοπιασταστικῶν, ἡδονὴν τοῦ ἐν ἀναιρέσει φύσει ἀλγηδόνων, καὶ οἷον ἀοχλησίαν, ἣν ὁ ἐπίκουρος ἀπεδέχετο. Laertius in vita *Aristippi*.

Physicks, He was not Physitian enough to defend himself from most violent fits of the Stone, with which he was frequently tormented, and in one of which He is reported to have died. And not to seem sensible, but to professe *Indolence* in such a Case; would appear like a Stoicall Rhodomontade or groundlesse ostentation of a power beyond what really can be found in the Nature of Man: therefore some of them affirmes, *Aristippus* I mean and other voluptuaries of that School, that to enjoy actuall delight and joy for the present, to be sure of some pleasure in this uncertain World is the best and greatest design of a Wiseman. But how much joy will serve this wisemans turn? how much is his utmost Aim? enough to make Him as happy in his own judgment as his great Philosophy could make him. No man can be more punctuall in any thing than the *Epicurean Zeno*, is in this determination, who gives this to be the true dose or measure of it, That it must be a continued pleasure for the greater part of this life, That if any vehement greif intervene, it must be short, or if it be long and Chronicall, It must have more Intervals of Delight than fits of Pain. The utmost design of the most Indulgent Philosophers you see is only for some pleasue and that in this life only, so much as may a little preponderate and outweigh the fits of greif that shall endeavour to oppresse Him, while he is here. Give him but a Quartan Ague, let him have but two daies well for one day ill, two daies of joy for one of sorrow and it sufficeth Him.

V. apud *Plutarchum* in moralibus compendium commentarii, quo ostenditur *Stoicos* qua poetas absurdioria dicere.

How infinitely then in the Aim of our profession and the End of our vertue beyond theirs, when the Scripture sets forth before us, not only the bare Action of vertue for its own reward, which was the Aim of the *Stoicks* anciently and of the vulgar Philosophy that is now read in all Schools, Nor only *Indolence* or security from greif, which was the Aim of some *Epicureans*: But such a state as shall contain all these in the first place, and besides all these an Addition of joy, even

ven of such joy as neitheer *Aristippus* nor his followers, nor any other Philosophers could ever hope for, even fullnesse of joy without mixture of greif and pleasures, not only during this momentany life, but pleasures for evermore. And this is another particular of our *Triumph*, namely that besides this, That the Philosophers by their Wisdome could not attain their Ends; their very Ends and *Designes* were by no meanes *comparable* to those which *Christians* may obtain in the *profession* and *practice* of their *Religion*.

O let the great God make us for ever humbly thanckfull for these his *Mercies*: Let Him, of his great Mercy, by all those meanes and methods that He hath sanctified to that purpose, first make us fit for, and then bring us to those joies and Glories, that are the *Ends of Christian faith and vertue*, and which are indeed so infinitely great, *that Eye hath not seen them nor Ear hard them, nor have they ever enter'd into the Heart of Man to be conceived.*

Gloria Trinuni Deo.

SERMON II.

ROM. 13. 13 14.

Let us walk honestly as in the day, not in Ryotting and Drunkenesse, not in Chambering and Wantonesse, not in Strife and Envying.

But put ye on the Lord Jesus Christ, and make not provisions for the flesh to fullfill the lusts thereof.

HAving done with the little learned world; whose *Wisdome* I have prov'd to be but *Vanity*, finely diversifyed with singularities of many curious follies; I am now come into the greater, where I find the bulk of mankind not *poisned* with medicines artificially and industriously composed, but overwhelmed in an Ocean of Ordinary delights, and drown'd as it were in the most commun, and duly taken very usefull, Element. *Salomon* adviseth us, that *having found hony we should eat so much as is sufficient*: But we on the contrary are still ready, like *drones*,

to

to suffer our selves to be *drowned* with the best *Enjoyments*, and to surphet with the abundance of good things here below. How many are there in all conditions and places that are tempted to forsake their *chiefest good: their God, and their Heaven*, in exchange for the Riches, Honors and Pleasures of this World. And if we look upon examples, we shall find that no Temptations have been more powerfull than those from Pleasure. Men who are covetous of Riches or ambitious of Honour, have no better pretence for their Ambition and covetousnesse, than the hope of a continued Enjoyment of their pleasures in the End. St *Augustine*, as he was a man of great wit and Spirit, so was he a man subject to great Temptations. He confesseth that *Pleasures* were his old Mistresses; Once they had, and they strove hard to have kept perpetuall, possession of him. *What Augustine wilt thou leave us thus? wilt thou take a Farewell of all thy old delights for ever? Succuttebant*, saith he, *vestem meam carneam*, they made a strong concussion upon his carnall part. But it happened by the Mercy of God that once as hee had been in a conflict with such Temptations, he fell into a deep consideration of his former life, and then as he reports of himself he heard as is were a voice saying to him, *Take up and read.* Taking up a book, (which he had there) of St *Pauls* writings, he dipt upon this very text, *not in ryotting and drunkenesse, not in chambering and Wantonesse*, &c. *Nec ultra volui legere*, saith he, *nec opus erat.* He found enough in that Text for one Reading. *The word of God* (as the Apostle well observeth) *Heb.* 4. 12. *is quick and powerfull, and sharper than a two edged sword, pierceing even to the dividing asunder of the Soul and Spirit*; and is not only κρίτικος ἐνθυμήσεων, *Judge of our thoughts and Intents*, but καθαιρετικὸς ἐπιθυμιῶν, *Executioner of our Lusts.* So St *Augustine* found it, He obeyed the power of this word, and glorieth in the *Grace* of God, that this text was in the hand of God, the

The ends of the vulgar Riches and Honor, but more especially pleasure.

V. *Augustinum* lib. 8. confess. c. ult.

the instrument of his conversion and salvation. *Oh that the same Spirit of God would so work upon our hearts, that the same word might now take the same effect in us!*

There is a great deal contained in this *Text*, and yet let me tell you the profession of Christianity containeth a great deal more, we are pressed here to the performance but of *one part*, of *one branch* of our *Baptismall vow*, namely to make good that part of our baptismall *Renuntiation*, wherein we professe to deny the *sinfull lusts of the Flesh.*

Our commun Philosophy teacheth us, that the Aimes, desires or Lusts of the flesh are twofold, some proceed from the *Concupiscible Appetite*, and these in St *Pauls* Phrase go under the names of *ryotting and drunkenesse, Chambering and Wantonesse*, and are contrary to the duty of *keeping our Bodies in Temperance, soberneße and chastity*, commended to us in our Catechisme. Secondly, there are some Lusts that proceed from *the irascible appetite*, and these in St *Pauls* Phrase go under the names of *strife and Envying*, whence battell and murder and all breaches of the sixth *commandment* communly ensue. Wee shall plant our Batteries now only against the first squadron of our *Lusts*, that in this late Age have gotten too great an Empire of Mankind and shall leave the second to bee encounter'd at some other time.

Lust we have and shall have, This is that *Body* of *Sin*, that we carry still about us. St *Paul* complaines of it as of a deadly dart that stuck fast in his Liver *Hæret lateri Lethalis Arundo— who*, saith he, *shall deliver me from this Body of death?* Even naturall men have been still ready to complaine of this ἕτερον σῶμα ἄλογον, the very body of death that St

The fixednesse of Lusts to corrupted Nature.

Αὐτῆς δὲ τῆς ψυχῆς εὐ τῷ συνδεσμόν τι καὶ ὀφυὲς, καὶ ἀνόμοιον, ὥσπερ ἑτέρου σώματος τοῦ ἀλόγου, πρὸς τὸ λογικὸν ἀνάγκῃ τινὶ συμμιγέντος. Plutarchus ex opinione Pythagoræ. Et ex Platone & *Aristotele* animam dicit, ἕτερον ἔχον μέρος παθητικὸν καὶ ἄλογον πολύπλανες καὶ ἄτακτον, vid. Plutarchum in comment. περὶ τῆς ἠθικῆς ἀρετῆς.

Paul speaks of. It is πάθημα πολυτελὲς καὶ ἄτακτον (as *Plutarch* calleth it) an extravagant, passionate, and disorderly appetite. This is that *Canaanite* that we must allwaies fight against, but shall never be able utterly to extirpate.

Some indeed there are (and too great a part of the world) that design themselves an happinesse by the satisfying these Lusts, and to that intent they make great and ample provisions for them. St *Paul* telleth us, that the intention of the Gospel is directly contrary; namely to direct us to *Glory* by the way of sobriety and vertue, to diswade men from the pleasures of *Intemperance*, and to suppresse the government of *Lust*. I think it very seasonable (now in this loose Age) to shew you the *Reasonableneſſe* of St *Pauls* doctrine, which is the doctrine of Christianity; and to that end shall propose unto you three conclusions; which being well proved, will be sufficient to diswade any reasonable man, much more any true Christian, from the pursuance of Happinesse by the way of sensuall pleasure.

The Conclusions are these.

1. That there is no *satisfactory* happinesse to be *found* in the pursuance of our Natural Lusts and desires.

2^ly The making provision for the Lusts of Intemperance, is certainly *Mischievous* and *Dishonorable* to *Man as Man*.

3^ly The pursuance of such sensual pleasures or Lusts, is most of all *Mischievous and Dishonorable to man as Christian.*

First, I tell you that *God* hath written *vanity* and *vexation* on all the provision that can be made for *Lust*. It was the sin of Man that first filled humane Nature with this *concupiscence*: And God suffereth vain Men to be *toyled* with their own *passions*, and to be *vext* with making provision for those *Lusts*, which he knoweth, and we may know, never will be satisfyed. For we find by *Experience*, that those

Men

Men who have let themselves utterly loose to the *Biasse* of their Natural Inclinations, and have plung'd themselves in all those material Enjoyments, which they thought would end in the greatest pleasure, have found in the Top of their Enjoyment nothing but *Satiety*, *Disrelish*, and *Repentance*.

Salomon hath committed his own Experience to History in this point. He was a wise and a rich King: he lived in great Magnificence and glory; There was in Him a Confluence of whatsoever this world can pretend to of *Riches*, *Honors*, *and pleasures*: and he giveth us the story (in the second chapter of his *Ecclesiastes*) how once like a *Vertuose* (for experiment sake) he ran the Risque of trying what good might be found in all sorts of them. He was a *voluptuary* (or *Epicurean*, as we call them,) before ever *Epicurus* was born. To *enable* him to *acquire* the Enjoyments he proposed, he wanted no worldly meanes: For first, He had a great *Empire*, and vast *Treasures* left him by his Father, and he had large *Tributes* both from his own *People*, and from the *Provinces adjoyning*, and not only from the remaining *Amorites*, *Hittites*, *Perizzites*, *Hivites*, and *Jebusites*, but he had yearly acknowledgments from those great kingdomes of *Egypt* and *Syria* also: And therefore to satisfy the lust of the Eye, as it became his Imperial magnificence, he built and he planted sumptuously. Other great princes were not more famous for their *Mausolæa*, their *Pyramides*, *Amphitheaters* and *Arches*, than he was for that *Temple* which he built for God, and the *Palaces* that he built for his own *Court*, and the *courts* of his *Wives*: one of which was no lesse a person than the Daughter of *Pharaoh* King of *Ægypt*. And his plantations were answerable. He tells you that he *planted vineyards and Orchards, and made Pooles of Water*, that is, he had large Gardens, where, if we believe some Authorities, there grew all *Plants from the Cedar*

1 Kings 9. 21, 22.

1 Kings 10. ult.

1 Kings. 4. 33. 34. & Targum in Eccles. c. 2.

dar of Libanus unto the Hyſſope on the Wall. Theſe Gardens were graced with Groves and Arborets, and thoſe with *Grottoes*, *Pools*, *Baſons* and *Water-works*, which were partly for ſtate, and partly for uſe (as the Text there intimates) *to water therewith the wood that bringeth forth Trees.* To ſatisfy the Luſt of the Ear, he had Muſick both Inſtrumentall and vocall: *He had Men ſingers and Women-ſingers and Muſicall Inſtruments of all ſorts*, and in a word all the *delights of the ſons of Men*, as we read in that 2d of Eccleſiaſtes, and in the firſt book of Kings. He had Honor in abundance, from his neighbouring Princes and from thoſe that were afar off. The *Queen of Sheba, and many beſides her, came from the uttermoſt parts of the Earth* to hear his Wiſdome and to ſee his Glory. Moreover to the more full Enjoyment of his other Acquirements *God gave him alſo wiſdome and Underſtanding and largeneſſe of heart even as the ſand on the Seaſhore.* He had a large Heart by the particular gift of God. And *Salomon* indulged his heart a liberty *large* as it ſelf, Eccleſ. 2. *I ſaid to my heart* (ſaith he) *go to now, I will try thee with Mirth, therefore enjoy pleaſure*, and he confeſſeth he gave himſelf to *Wine and to Folly*, to the folly of *Women* as moſt interpret his confeſſion, *yet acquainting his heart with wiſdome*, ſo the Text proceeds. This was his deſigne, he would make a *mixture* of Wiſdome and folly. He had no mind to part with his *reaſon*; but however he would not omit to *try* alſo the *pleaſures of fooliſh vain men.* He would be *mad for an Experiment*, and therefore he projected how he might *cum ratione inſanire.* He would have the pleaſure of Madneſſe and the ſecurity of Reaſon. *Whatſoever good things his Eyes deſired he kept it not from them, he withheld not his heart from any Joy*, and yet he would keep ſo much *Wit* in his *frolick*, as to be able to weigh his Enjoyments and to ſee once, for himſelf and for us all, *what good there might be in ſuch a life for the ſons of Men.*

1 Kings. 4. ult.

1 Kings 4. 29.

Eccleſ. 2. 1, 3.

Eccluſ. 47. 19. 20.

Eccleſ. 2. 10.

Men. When he therefore freely and without disturbance had pursued the satisfaction of his Naturall Lusts, by an Indulgence to all sorts of Pleasures, how much true content did he find in them? Why he telleth us (and wee have good reason to make use of the *Experiment*) that he found *Laughter* to be *Madnesse*, he found *Mirth* to be *unprofitable*. He hated his *Riches* and all his great Acquirements, because he found it most probable that one time or other they would come into the *hands of a Fool*. And this he had reason to think a *great absurdity and vanity*, that a wise man should *toyle* and make himself a *slave* all the dayes of his life, and that in the end a *fool* should be *Master* of his *Acquirements*, who will slight the *prudence* of his *Ancestor*, and profusely, and idly wast all that Meanes of Noble living provided by him. This consideration among others made *Salomon*, as himself confesseth, *despair of all his labor*. He saw the uncertainty of all things here below, and when he had made himself great, he *despaired* of the continuance of his greatnesse.

Eccles. 2. 2.

Eccles. 2. 18, 19

Eccles. 2. 20.

His Kingdome was advanced to the height, but he discovered Principles of decay in it. He saw that no Kingdome but that of Heaven could last for ever, and possibly he might discover the *fool* in his son the young Prince *Rehoboam*, that should loose not only his Tributary dominions, but ten tribes of Israell also. He had Treasures good store; but hee found Principles of decay in them too; he saw no Treasures on Earth could last or be secure. He hated the *madnesse and folly* of his *delights* and *pleasures*, and he hated the *Magnificence* of his *Works and labors*, Nay he *hated this present life also*, *because every thing in the end was grievous unto him*. The *vanity of the Creature*, after a full *Experiment* made, led him to this great conclusion *That Happinesse was to be obtained not in this but in another life*. It was with him in *generall* as it had been before with his Brother *Ammon* in one *particular*:

V. Matt. 6. 19, 20.

Eccles. 2. 17.

As when *Ammon* found what little satisfaction his exorbitant lust received in the ravishing his sister *Thamar*, It is said in the Text, that *Ammon* hated her exceedingly, *Insomuch that the hatred wherewith he hated her, was greater than the love wherewith before he loved her.* 2 *Sam.* 13. 15. Salomon in like manner, when he was disappointed of that content and satisfaction, that he hoped to obtain in his Riches, Magnificence, Glory and Pleasures, then he hated all his glorious Works, nay he hated his present *life* it self, because he found that all things under Heaven were *vanity and vexation.* Surely, my Brethren, if Happinesse or true satisfaction had bin to be found in Glory, or Riches, or in the pursuance of any sort of pleasures, *Salomon* had found it, *For what can he do that cometh after the King?* that cometh after so great and so wise a King. Why the Text answers *Eccles.* 2. 12. *he may do even that which is allready done.* He may try as *Salomon* did for satisfaction by them; but he shall find in the Issue, as *Salomon* did, that there is no full Content in Glory or Riches, in Laughter or Mirth, in Wine or Women, or any other reputed pleasure; but that all things in this world are in the end vanity and vexation. *Aristotle*, who is esteemed the best and wisest Philosopher, makes this finall Resolution of his Ethicks, that *Happinesse did not consist in voluptuousnesse, but in the practice of vertue.* *Salomon* was wiser than he, He tryed all things, and after a full Experiment he concludeth more *divinely*, that Mans happinesse consisteth neither in *Riches*, nor *Honors*, nor *Pleasures*, but in the *fear of God*: which indeed makes this life happy by giving us hope of a better and more glorious life in the World to come.

And let this Experiment of *Salomon*, unlesse we think that we can extract more good from the Creature than Salomon could, satisfy us with the Truth of our first Conclusion.

Eccles. 2. 12.

Ἀπολαύσει δ' ἂν τῆς τοιαυτικῶν ἡδονῶν ὁ πυκνῶν, κἂν ὀλιγάκις ἢν κἂν ἥττον τοῦ αἴτιος, εὐδαιμονίας δ' οὐδεὶς ἀνδραποδώδεσι καταδήλοις, οὐ μὴν ἐν ταῖς τοιαύταις διαγωγαῖς ἡ εὐδαιμονία, ἀλλ' ἐν τοῖς κατ' ἀρετὴν ἐνεργείαις.

De morib. ad Nichomach. lib. 10 cap. 6.

Eccles. 12. 13.

My

My second conclusion was, *that the design of the* Ἀπολαυστικοὶ, as Aristotle cals them, of those I mean *that aim at Happinesse by waies of Luxury, is not only vain, but hurtful also. And that the pursuance of the satisfaction of these Lusts of Intemperance, is certainly Mischeivous and dishonourable to Man as Man.*

[a] Philosophers have observed, that it is one Mischeif consequent to all Lusts of Intemperance, that Mens Lusts are not satisfied but increased thereby, and their Appetite so corrupted; that they cannot live without them. The pleasures which they use, they are quickly made slaves unto, and they cannot wean themselves from that which in short time must be their Ruine: This I lay down for a Rule; *that all Lusts of this kind contrary to the Lawes of Religion and vertue are Lusts of Intemperance.* And for their *Mischief*, this we find in generall, that persons [b] riotous, or drunken, or debauch't by any of these Intemperances, have first of all *their Minds* weakened, and the faculties of their soules enervated thereby. You shall rarely find in such men any true Wisdome or able Counsel, or persevering Industry, or any Excellence; and [c] therefore in wise and well governed states, persons given to the least of these vices, have bin by Law made uncapable of any publick office or Employment.

a *Quidam se voluptatibus immergunt, quibus in consuetudinem abductis carere non possunt; ob hoc miserrimi sunt, quod eo pervenerunt, ut illa quæ supervacanea fuerunt, facta sunt necessaria; serviunt itaque voluptatibus non fruuntur; & mala sua, quod malorum ultimum est, amant.* Seneca.

Nor are these vices lesse ruinous to the Body. *Who hath Woe? Who hath Sorrow? Who hath Contention? Who hath*

b Quid quod ne mente quidem recte uti possumus multo cibo & potione completi? Est præclara epistola *Platonis* ad *Dionis* propinquos, in quâ Scriptum est his fere verbis. *Quo cum venissem vita illa beata quæ servebatur plena Italicarum Syracusanarumq; mensarum nullo modo mihi placuit, bis in die saturum fore nec unquam pernoctare solum; cæteráq; quæ comitantur huic vitæ in quâ Sapiens nemo efficitur unquam, moderatus verò multò minus.* Cicero in 5. lib. Tusc. Quæst.

c Apud *Samnites* morum Censores vinolentos à Senatu amovebant tanquam indignos qui honores & publica munia gererent; Indignum enim videbatur illos, qui ingenio temulento & marcido forent, quique libidinum maculis notarentur, ad Remp accedere, aut de publicis consultare: quod etiam *Cretenses*, & *Lacedemonios* & *Carthaginenses* factitâsse novimus. *Alex.* ab *Alexand.* lib. 3. c. 11.

redness

redneße of eyes? Who hath wounds without cause? Even they that tarry long at the Wine, saith *Salomon*. Prov. 23. 30. *Alexander*, that great and Invincible Conqueror, was, as many write, conquered himself and killed by Drunkennesse.

Seneca lib. 12. Epist lib. 12. Epist. 84. *Plutarch*. Dialog. 19.

And for other *Ryots*, It is an old observation too frequently renewed, that as the greatest Health and Pleasures of the Body come by Frugality and *Temperance*, vertues that our Religion commendeth to us, so the greatest Illnesse, by *excesses* He that withdrew himself from a great Invitation to eat a Philosophicall Commons with *Plato*, had this for his Excuse, that those who eat with *Plato* are well, in good mind and stomach the next day afterward. And on the other side It is a good character of a ryottous feast, that is given us by *Phavorinus* in *A. Gellius*, That all the wit of it consists in two things, *In sumptu & Fastidio*, in being costly, and making their Guests sick of the Entertainment. It is no honest Ambition, my Brethren, for Men to destroy the Bodies of their Friends by those meanes that God hath appointed for their Conservation. Presse not that upon thy Friend that his Nature requireth not, and may be endammaged by. Know you not, that your superfluities are due unto the poor? Cram not then the Rich Man with his Portion, else thou imitatest the worst of Thieves; thou robbest the poor, and then, as Thieves usually do, thou misemployest what thou stealest from him, Namely to abuse the body of thy richer Neighbour. *Abraham* is highly commended for his hospitality in Scripture, yet his way was not the way of Ryot. For when he had got a tender and a good Calf well dressed with a Dish of Butter; and a Messe of Milk, he thought it an Entertainment fit for Angels. It is not Naturall hunger, but *Ambitiosa fames* (as a Poet cals it) the pride of high eating or of sumptuous feasting, that requires more and

Plato frugali cœnâ, à quo cũ *Timotheus Cononis Filius* Dux *Atheniensium*, omissis cœnis Imperatoriis, ad convivium assumptus, & frugali cœnâ exceptus esset, reversus ad suos dixit, Qui cum *Platone* cœnant, etiam postero die bene habent. *Ælian* l. 2. c. 18. *Cicero*. Tus. q. lib. 5. *A. Gell*. l. 15. c. 8.

Gen 18 6, 7, 8. Heb. 13 2. Quæsitorum terrâ pelagoq; ciborum Ambitiosa fames & lautæ gloria Mensæ *Lucan*. l. 4. de bello civili.

and *Dimidium plus toto*, the lesse is the better for the Body.

Diverbium illud, *Dimidium plus toto* in laudem temperantiæ & frugalitatis natum bene explicat celebri disticho *Hesiodus*.

Νήπιοι οὐδ' ἴσασιν ὅσῳ πλέον ἥμισυ παντός,
Οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειαρ.
Εργ. βιβλ. α.

Cluadian. lib. 1. in *Rufinum*

——*Contentus honesto*
Fabritius *parvo*, *spernebat munera Regum*,
Sudabatq; gravi consul Serranus *aratro*,
Et *casa pugnaces Curios angusta tegebat.*

Plus habent voluptatis & cruciatuum minus, qui frugaliter vivunt quam qui genio indulgent. Dictum *Socratis*. Ipsæ voluptates in tormenta vertuntur, Epulæ eruditatem generant, Ebrietas membrorum torporem, ac tremorem; libidines manuum ac pedum & articulorum depravationem, Denique mortem. *Seneca.* in epist. ad Luc. Quis Hostis in quenquam tam contumeliosus fuit, quam in quosdam voluptates suæ? Sufficit enim alicui, si hostem suum excæcat; voluptates autem non solum excæcant voluptuosos, sed etiam impotentes reddunt, & contractos & leprosos, & diversis aliis infirmitatibus confringunt. Idem. Legimus quosdam articulari morbo laborantes, & humoribus podagræ, proscriptione bonorum ad simplicem Mensam redactos convaluisse; quia Epularum largitate ac voluptatibus caruerunt quæ corpus & animam frangunt. *Hieronym*; contra *Jovin.*

Thirdly, all these waies of Intemperance are certainly ruinous to the *Estate*. When did the estate of the Roman Common wealth thrive but when *frugallity and Temperance* were esteemed vertues, when the Consuls themselves were not ashamed of their good husbandry. When for a Cook to have shewed his art in dressing any thing but plain meat had been *Criminall*, a good Occasion for his *banishment* as it was by the *Spartan Law*. When their cheif *Magistrates* took oathes at their *Inauguration*, as in the Roman Common wealth once they did, that in their publick feastings, they would use no Wine but that of their own country, and which grew upon the place (a piece of frugallity, let me tell you, that by the by, is particularly commended to Christians by some

ancient Fathers, *by Clemens Alexandrinus* particularly, & which possibly might not ill become the present necessities of this Nation.) In these daies, I say, of their *Frugality* and *Temperance* it was, that the Romanes thrived and grew every day more great and formidable: and when did that great *Empire* first begin to run to decay and ruin, even when they had 1000 times the Men, and 1000 times the Mony, but the men were corrupted by *Luxury* and the mony spent upon that Luxury. When an *Ælius verus*, a *Geta* or a *Vitellius* would spend the Revenue of a province in one daies Ryot, and an *Heliogabalus* the Revenue of two in one nights chambering. I wish we in all the poverty we complain of were not come neer their Luxury, nay, I wish wee did not in many things exceed their very excesses. Number the Ingredients of your Dishes and you will find that there is scarce a great dinner now in a Tavern; where their Olio's, Bisks and grand-meats do not exceed the fam'd *pentapharmacum* of *Ælius verus*, or the *Tetrapharmacum* of the Emperor *Adrianus*. And are

Crasso inter Romanos pecuniæ magnitudo locupletis nomen dedit, at per Luxum ejusdem tandem bona venierunt. v. val. Max. l. 6. c. 11. *Melchior Jun.* in Orat. Luxuriæ adjun.

ctam dicit inopiam *Plautus*. in Trin. in prologo. Parsimonia apud veteres Romanos non domesticâ solum observatione ac disciplina; sed publica etiam animadversione legumque Complurium sanctionibus custodita est. Veteri senatus decreto jubentur principes civitatis, qui ludis *Megalensibus* antiquo ritu mutitarent (i.e. Mutua inter se convivia agitarent, jurare apud COSS. verbis conceptis non amplius in singulas cænas sumptus esse facturos quam centenos vicenosque æris, præter olus & far & Vinum, neque vino alienigeno, sed patrio usuros, &c. apud *Gellium* lib. 2. cap. 24.

Ὡς τερφαῖς ὀπὶ τὰ μὴ φαινᾶν, ὅπως καὶ πολῷ ὀπὶ τὸ μὴ διψῶν χρηστέον· ὀδεγυλάφοντας τὸν ὄλιδον ἀκειβῶς. Ἀκροφαλὶς γὰρ ἡ τῆ οἴνῳ παρηΘλυπε· ὅπω δ' ἂν ἡ ψυχὴ ἡμῶν ὑπάρξαι ἀΘαρεῖ, καὶ ξηρὰ καὶ φωτοειδὴς, ἡ πολυφεγγμονυκτόν πίνον τὸν οἶνον τὸν χῖον ἀναπαῖ, ἐπὶ τὸν Λεύκιον, ὅταν μὴ παρῇ· Δίψα γὰρ ἐπιθυμία τινὸς ὄντος πάθος· καὶ τὸ ἀναπαλλον· ἐπεξηγεῖ βοήθημα πρὸς ἀναπλήρωσιν, ἡ πεπεωμένον ποτόν. Πλαδάσας καὶ ὀρέξεως δ' ἀκρασίαν αἱ δαπάνται οἰκηγίαι, παραφερόμενοι καὶ περὶ τῆς μάδης περὶ τὰς ἐπιθυμίας τῆς ψυχῆς· θάσιος τε καὶ ὁ ἐυώδης, καὶ ὁ εὔπνοος λέσβιος, καὶ κρῆς τις γλυκὺς, καὶ Συρακόσιος ἡδὺς καὶ Μενδήσιος Αἰγύπτιος, καὶ ὁ Νησιώτης Ναξιος, καὶ ἀνθοσμία τις ἄλλος τῆς Ἰταλῶν γῆς· Πολλὰ ταῦτα ὀνόματα σώφρονι συμπότῃ οἶνος εἷς ἑνὸς χώρου θεῶν. τί γὰρ ἐκ κόχλου ὁ ἐπιχώριος ἀποπλυρῶσι τὴν ἐπιθυμίαν, &c. apud *Clement. Alexandrin.* Pædagog. *lib.* 2. *pag.* 156.

we

we not, if not as choice, yet at least as Immoderate in our Wines. I speak not of the third sort of Intemperance, I have no pleasure to libell the Age I live in. But give me leave to remember you of the advice of *Bathshebah*, she was a wise and a great Queen Mother: One that could never be suspected of unkindnesse or disloyalty to her *Lemuel*, that is, to her *Solomon*, *to the son of her Womb and the son of her Bones.* And yet we find that with great tendernesse of expression she advised him against *Intemperance in Wine and Women, as that which had destroyed Kings.* All Intemperances are *Apollyons and Abaddons*, impartiall in their mischeif. And if by Luxury, Empires, and Royall estates are suddenly ruin'd, much sooner will our private estates and fortunes by these meanes be exhausted.

Nor are these sins of Intemperance only private and domestick Annoiances, they are publick Nusances, fit to be presented in a Leet, they are sins against society and occasions of Injustice also. For who are they that assemble themselves with the Congregations of Robbers, and use ill Arts of living, but those who by Intemperance have spent their estates in making provision for their Lusts? But above all others, that *Incontinence*, the 3d *Species*, described by *chambering and Wantonesse*, is the Mother of great varieties of Injuries. If it runs out into *Adultery* it causeth the breach of *Conjugall faith*, which is the foundation of all Domestick Union, then *Spurious* heires are thrust into *inheritances not belonging to them*, and insteed of Love, that cements Families, they are harraz't with the sad effects of *Hatred and Jealousy*; which end commonly in Duels, poisons and such other Malicious Revenges. But if it run out into *Fornication* only, It brings in murder of Infants or their ill Education, the staines of Bastardy and 1000 other Inconveniences.

Coquos esse non permittebantalios, quam carnis duntaxat qui verò, quamvis artem cupediariam novisset, eiiciebatur Spartâ, *Ælianus* l. 14. de var. Hist. Quin & *Marius Consul* (si credimus *Eutropio*) gloriæ sibi duxit, quod solitus erat convivium parum scite adornare, quod histrionē nullum habebat neque pluris pretii Coquum quam villicum.

Prov. 31.

Nulla pestis capitalior quam voluptas corporis, cujus avidæ libidines temerè & effrænatè ad peccandum incitant. Hinc Patriæ Proditiones, rerumpeversiones, Nullum deniq; scelus, nullum facinus est, ad quod suscipiendum libido voluptatis non impellat. Dictū *Architæ Tarentini* apud *Ciceronem* de senectute expositum.

Lastly, let us consider how dishonourable a thing it is for *Man as Man*, who is confess't to have a divine and rationall *Soul*, to be made a slave to such bestiall filthy lust. There is not a Man among the Heathen but apprehends himself made for better ends.

Os homini sublime dedit, Cœlumque videre—
Fussit—

Saith one of their own Poets. Man was not made to be a sot, or to intend no more then what all beasts intend and enjoy much more than he. No, man was made for the Exercise of vertue and contemplation of God and communion with him and hath (even as Heathen Philosophers have observed) a Soul apt for such Employments. How base therefore and dishonourable a thing were it for Man to wallow in the dirty puddle of his lusts; which makes him unfit not only for communion with God, but also for the exercise of Reason and vertue among Men.

Quod si Pupillum tibi Deus commisisset, nũ illum negligeres? Te vero cũ tibi ipsi commendavit, inquiens, non habeo aliquem fideliorem cui te committam quam Teipsum Hunc volo ita mihi custodias, quemadmodum ipsius Natura postulat; scil. pudicum, fidelẽ altum, infractũ, affectibus malis vacuum, moderatum, Sobrium &c. Apud *Arianum* in *Epictet.*

Who then but a fool would wish to live the life of sensuall pleasures, when, as I have prov'd unto you, there is neither *satisfaction*, nor *content* to be had in the *Enjoyment*, nor safety either to the mind, Body or estate, to be had in the *pursuance* of those pleasures to which we are addicted by our Naturall Lusts; besides that it is *dishonourable* and unworthy of a Man to be made a vassall and slave to such Enjoyments, as are commun to him with the beasts that perish.

All this you will say you could have heard in the *Morall Philosophy* School; and it is probable you might. *Morality* is a great and acceptable part of Gods service, and our Duty, and he useth his Reason well, who by it establisheth himself in Morall Reformation. St *Paul* himself presseth a Morall Argument against the use of these Intemperances, as 1 *Cor.* 6. 18. where he telleth us, that he who committeth fornication

fornication *sinneth against his own body*, which is a Truth commended to us by all Moralists.

It is true, wee that are Christians have more high and spirituall Reasons to move those who value the honor and Interest of their professions. And therefore my third Conclusion was, *That the pursuance of lustfull pleasures was most of all Mischevous and dishonorable to Man as Christian.* Wee cannot serve God and Lust.

Simul esse possunt, Simul regnare non possunt.

Heaven and Hell are not more contrary in their Rules, designes and Ends than they. For let a man put on the strongest Resolutions of Piety, let him bind those Resolutions with the strongest vowes, yet a *Dalilah* in his Bosome, a reigning Lust will quickly ruine and nullify them all. Seeing therefore we cannot serve God and our lustfull pleasures at the same time, let us own our own Master, *his servants we are to whom we obey*, let us take heed we do not come under the Character 1 Tim. 3. 4. of being φιλήδονοι μᾶλλον ἢ φιλόθεοι, *lovers of pleasures more than Lovers of God:* For they which are so, have denyed their first profession, which was *to keep Gods holy Will and commandments and to renounce the sinfull Lusts of the Flesh.*

Secondly, which is the other part of my Conclusion. The pursuance of all sensuall pleasures *is highly dishonourable* also to *Man as Christian.* This may be learn't from that Argument of St *Paul* 1 *Cor.* 6. 19. *Know ye not that your Bodies are Temples of the holy Ghost*, that is, as *Churches and Temples* are honored above other places by being *consecrated* to Gods service, so are our Bodies honored above the bodies of other Men by being consecrated to the service and Inhabitation of Gods holy Spirit. Sometimes for the like honor done unto them our Bodies are compared to *holy and consecrated vessels*, and therefore the same Apostle telleth us

that *this is the will of God even our Sanctification, that every*
1 Thess. 4, 3, 4. *one should know how to possesse his vessell in sanctification and honour, not in the lust of Concupiscence.* Σκεῦος indeed, which we translate *vessell*, signifieth also any utensill or Instrument, and the body being the Instrument not only of the *rationall soul*, but also of the holy Spirit, is therefore properly called Σκεῦος, *Its utensill or vessell*, but then (as the Apostle intimates) the utensils of the soul or Spirit are to be used honorably, holily and cleanly; and if *Philosophy* hath condemned the pleasures of Intemperance, as unworthy the *Aimes* of Men, much more will they appear to be below and unworthy of a Christian. It was the Strict command of God by the Prophet Esay, *Depart, depart, touch no unclean thing yee that bear the vessels of the Lord.* And if it be so strictly required that those should be clean that *bear* the vessels, much more Reason is it that those should be clean that are the vessels of the Lord. Consider, my Brethren, the filthinesses that are consequent to all manner of Intemperances, they are so very filthy they are not to be named in a Christian Assembly. Of what Judgement then shall we be thought worthy, if when we have consecrated our vessels unto God, we afterwards dishonor and pollute them? He acceps the gifts of our Bodies as well as that of our souls and Spirits, and hath preferred them to be vessels of sanctification, purity and Honor; what a Judgement fell upon *Belshasser* when he was taken in the act of profaning the *Material vessels of the Sanctuary* in his Luxury and drunkennesse, *Dan.* 5. But the sin of the loose and debauch't professor is worse than this. For he polluteth the *Temple* it self, the Sanctuary it self. For such is every Christians Body unto Christ. The Intemperate man may pretend much, but he cannot truly boast of any Religion or love to the Church, He hath a zeal it may be against the separatist, but he considereth not that even in the same kind the sacrilegious separatist

tist is lesse prophane then He; The separatist doth very ill when he profanes the materiall Temple, but the intemperate Christian doth worse when he profaneth the spirituall. The *separatist* defaceth the pictures of the Saints, but the Intemperate Christian defaceth the very Image of God according to which he was created.

I think I may yet further follow my Apostle and step a little higher in expressing the honour that is done unto our bodies, against which we sin by these Intemperances. For our Bodies are not only said to be the vessels, Temples, and Sanctuaries, unto Christ, but even *Members of him also*, because of the same *Spirit* that cohabiteth both in our Lord and us. St *Paul* presseth this Argument home against the 3^d and worst sort of Intemperance, 1 *Cor.* 6. 15. *Know you not that your Bodies are the Members of Christ, shall I then take the Members of Christ and make them the Members of an Harlot?* Surely he that desires to bee called by the name of a Christian, and would deserve that name, can never intend so vile an Act, or willingly consent so to dishonor the Members of his Lord.

The truth is our *Religion* goes beyond *Philosophy*, and affords not only the best Rules of Sobriety, but the best encouragements to it and the best Dissuasives from the contrary. Yet as *Tiberius* spake in *Tacitus* concerning the Laws anciently made in Rome against Luxury, *Leges contemptu abolitas securiorem Luxum fecisse*, that those Laws being once suffered to be despised made Luxury ride on more triumphantly and secure. This is our very Case. The Gospell of our Lord hath prescribed us good Medicines, but our Disease is grown so great, as to have the Mastery and to triumph over all our Medicines, vice is grown so powerfull and impudent as to run down Religion it self from off the stage of this sinfull World; when St *John* pronounced that dismall sentence in the Conclusion of his Epistle, ὁ κόσμος

V *Tacit.* l. 3. Ann. *Alexandri* ab Alexan. l. 3. c. 11.

ὅλος.

1 Joh 5. 19. ὅλος ἐν τῷ πονηρῷ κεῖται, *The whole world lyeth down and sinks under the power of its own wickedneſse* He excepted then the *Christians* out of that World; But where is now the power of *Christianity* itself, where is there now even among Christians the Man that in St *Johns* sense *sinneth not?* where is the Man that guardeth and keepeth himself *so, that the Wicked one toucheth him not*?

Is it not an ill and a desperate case, my Brethren, that we can be contented with the empty name of Christianity and can suffer the Laws and power of Religion to be contemned? Is not the Word of God as sufficiently able now as formerly to hamper and toyl the Consciences of profane and evil men? Methinks I have a mind to imitate St *James*, to make an *Apostrophe* to them and to call these wicked Men a little by their own names. Yee *Adulterers and Adulteresses*, those are the Apostles words, Yee Drunkards and ryottous persons, ye that are a shame and scandall to your profession, yee that abuse the Members of Christ and continually dishonour and profane your Bodies, *your Bodies* said I? Nay they are not *yours*, those vessels I mean that your *Lord* hath *made* and *bought*; and which first in your *Baptisme* and since in *every Sacrament* received by you, ye have dedicated to God, and he hath appointed to *Sanctification and holinesse*; What will ye not stand to the Covenants ye have made with your God? Is it nothing in a Matter so sacred to give and to take, to offer and resume, to promise and prevaricate? Is it not a great prophanesse and sacriledge to defile and pollute the vessels ye have dedicated? And do yee not fear to be overtaken in your profanesse as *Belshazzar* was in his? Or if you are not afraid of the Wickednesse that is in it (for some indeed there are that are not afraid of any Wickednesse) yet why are yee not ashamed of your folly, Thus *Vetulam praeferre Immortalitali* to preferre the filthy Harlottry of the world and flesh before the eternall glory of your Bodies and souls?

Why

Why do yee pretend to Christianity, if ye will not practice it? This we know that if you believe the Gospell you cannot think your selves secure in the pursuance of these practices. O yee young Men why do ye not consider what *Salomon* hath foretold you, that when you have *rejoyced your fill* and walk't till you are weary in the *wayes of your heart and in the sight of your eyes*, you must in the end be brought to a Reckoning and a Judgement for all the particulars of your lives, *Eccles.* 11. 9. O yee that are Men of Age, ye that have been now for a long time professors of Christian Religion, why do you not consider what our saviour hath prophesied *Mat.* 4. 36. That as when *in the daies of Noah Men were eating and drinking untill the flood came and took them all away; so shall the coming of the son of Man bee.* It was nothing but his great kindnesse that made our Saviour give his Scholars that Caution, *Luc.* 21. 34. *Take heed to your selves, least at any time your hearts be overcharged with surfetting and drunkennesse and the Cares of this World and so that day come upon you unawares; As he is a faithfull and wise servant that maketh it his businesse to do his Masters will*, so he hath the character of an unfaithfull evill and *foolish servant*, who puts off the evill day and *saith in his heart, My Lord delayeth his coming, and sinneth and wrongeth his fellow servants and eateth and drinketh with the drunken*: For the Daies of his particular Judgment shall come sooner than he thinks for; *The Lord of that servant* (as himself hath foretold) *shall come in a day, when he looketh not for him and in an hour that he is not aware of, and shall appoint his portion with Hypocrites.* And let me tell you the portion of Hypocrites is one of the worst Portions that is paid in Hell. That we may have a better Portion in a better place I shall conclude by pressing seriously upon you the very exhortation in my Text, That Exhortation that wrought so happily upon St *Augustine*. And if it wrought upon St *Augustine* why may it not by the graci-

ous operation of the same Spirit work a like effect upon some of us? *Let us*, my Brethren, *cast of the workes of darknesse, and let us put on the Armour of light, let us walk honestly as in the day, Not in ryotting and drunkennesse, not in Chambering and Wantonnesse, not in strife and Envying, but let us put on the Lord Jesus Christ and make no provisions for the flesh to fullfill the Lusts thereof.* Let us know that our Religion ought to extend to every action of our Lives, even to our *eating and drinking* and every part of our Conversation. Let us remember whose we are, who hath made us, and who hath bought us with a price. And since he hath *made both* and redeemed *both* and we have offered and given *both*, Let us glorify him with *both*, *Both* with our bodies and with our Spirits, for they are his. Let us hold to that Rule of the Apostle which is or ought to bee the great Rule of every Christians life, *whether we eat or drink or whatsoever we doe, let us do all to the Glory of God*, so shall we never do amisse, but the peace of God shall be with us and preserve us for ever.

Gloria Trinuni Deo.

ΠΑΡΑΚΛΗΣΙΣ

AN

Exhortation to the purſuance of the CHEIFEST GOOD,

WITH

A breif Review of the Opinions concerning it.

ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, ἐν τῇ παρακαλῶν ἐν τῇ παρακλήσει

Rom. 12.

MATH: VI. 19, 20, 33.

Lay not up for your selves treasures upon Earth, where moth and rust doth corrupt, and where theives break through and steal; but lay up for your selves treasures in Heaven.

to which adde, v. 33.

Seek ye first the Kingdome of God and his Righteousnesse.

IT is a certain truth, *that in every Man there is an innate desire of good*; and it is as true that very few attain to the Good that they desire. For as *Maximus Tyrius* in his 19th Discourse hath ingeniously express't it, It happeneth to us, in this dark and muddy Region of the lower world, as it doth to those who scramble for gold or silver in a dark night: who while they want a light to distinguish what they seek after, and only guesse at it by deceitfull circumstances fall together by the Ears for they know not what. For he that hath gotten any thing will not part with it, for fear he

should have already gotten the desireable thing, neither will he abstain from further scrambling for fear it should be yet to seek. Here is all the Tumult and the strife, the Clamors and the noise, the sighs and the groanes, the rapine and the suits, and all the hurry of the overbusy world. This is the same thing that is intimated by K. David, in his fourth Psalm, There be *many* that say, *who will shew us any good?* Not *Many* only, but *All*; even the whole world pretend to be and really are in the pursuance of this *good*. But as St *Paul* observed concerning the Jews that they obtained not to *Righteousnesse* because they *sought it where it was not to bee found*: So the Masse of Mankind attain not to the Possession of Happinesse because they seek it *where it is not*. They search for the *living* among the *Dead*. The *Psalmist* had observ'd concerning the Joy of the vulgar that it was such a delight as did alwayes ebbe and flow, according to the increase or decrease of their *Corne* and *Wine* and *Oyl*. For in these lay their Treasures and upon their Treasures they laid their Hearts, but he had setled his Eye upon the true Joy, His hope was the hope of Heaven. His expectation was the Expectation of the *beatifick Vision*, His desire was to have the face of God eternally reconciled to Him, The light of Gods countenance was more to Him then was the Joy of the Worldly man, *When his Corne and his Wine and his Oyl increased*. Psalm. 4. 6, 7, 8.

This was the Happinesse of *David*, the Man after Gods own heart, who had an understanding whereby He was enabled to call *Good Good* and *Evill Evill*, and was guided by the Spirit of God to have his Will and affections rightly placed; which the greater part of the world neither had then, nor have to this Day. Philosophers, Historians, Poets and all observers of human Manners and Nature have taken notice of a vast variety in human inclinations. All pretend, and all seek: yet in all this variety of Pretenders and seekers, few have

have designed, few have sought the *greatest good.* Some place their happinesse in Luxury and Ryot, others in Parsimony and thrift, The Merchant in his gold, the Drunkard in his Wine, the effeminate in his Loves, The witty Man in pleasant Conversation; the Orator in fine and well adorned speech, the Martiall man in fights and triumphs, some sportive men have been so vain as to think there could be no greater Happinesse upon Earth then to bee a renowned Victor in the *Olympique* Games, and to get a branch of Olive as a Trophee of Mastery in those feats of Activity. *Sardanapalus*, I'le watrant you, thought himself a pretty Man, and a Prince indeed when he was curl'd and dress't, and richly cloath'd and shut up in his Palace among his concubines; but few others have thought that a design of life well chosen for so great an Emperor. *Xerxes* thought himself little lesse then the God he worship't, if indeed his pride then allow'd him to worship any; when he had laid his fetters upon the Sea, and joynd *Europe* and *Asia* with a bridge, not considering how short should be the Glory of that Action and that it should suddenly end in being utterly overthrown; There are no things done from the great Atcheivments of *Alexander* and *Cæsar*, to those little Arts that are not worthy to be named in a pulpit, that are not practiced with some design of *good*: But this is the misery of our Condition that in all this variety, the Ends we design are generally if not Base and Wicked, yet *poor and mean*; and yet though poor and mean and eagerly pursued are *seldome* notwithstanding *sufficiently attained.*

But it is more worth our Notice and Admiration that *Philosophy* it self, the great Mistresse of Curiosity, should professe to correct the Aims of the Vulgar, and to design so Wisely and yet should fail, as notoriously as any other profession of doing any thing worthy of all her anxious Disquisitions. That it should challenge so great a Name, and procure

cure so little Good, that they should erre so widely in their searches after the *Summum Bonum*, or cheifest Happinesse: For I do not find that they had the good luck to attain to any thing that might give them just Occasion to cry out Εὕρηκα *I have found it*, *I have found it*: And those who seem to bee the *adepti* and to have gotten most considerable attainments contented themselves generally with a very mean Quarry. [a] It hath been anciently observed that *Pythagoras* his Learning ended in a few Musicall Iingles, *Thales's* Wisedome in some uncertain Astronomicall Phansies, *Heraclitus's* Contemplations concluded in solitude and weeping, *Socrates* his renowned Philosophy led Him to the practice of unnaturall lust. *Diogenes* his sharpenesse of wit, to use his Body to endure all manner of nastinesse and course labor; *Epicurus's* Inventions and Discourses, of which he boasts so proudly, set Him down contented with any kind of Pleasure. We shall do *Aristippus* no wrong at all if we joyn Him with the more renowned *Epicurus*. And why may not the Stoicks and Peripateticks Clubb also? who are both represented to make the bare Action or vertue its own Reward. Such are the Ends and so great is the variety in the Aims of these singularly learned Men? Whom then shall we follow? or shall we follow none? shall we joyn issue with *Maximus Tyrius* in the Discourse above commended and say what Ἐνέφυσεν ὁ θεὸς ζῶν πυρὸν τῷ τῆς ἀνθρώπων γένει τῆς εὐδαιμονίας τὴν ἀγαθὴν, ἀπέκρυψε δ' αὐτῷ τὴν εὕρησιν. *That God hath blown the expectation and desire of Good, as a living spark into the heart of Man but hath hidden from him the Way to find it out.* No by no means.

[a] Ἀλλὰ καὶ τὸ βεβαιότατον τῆς ὄντως φιλοσοφίας πολλοὺς καὶ αὐτὴν δημοσιεῦσαι, Νουμηνίου μυείας διασπᾶν, καὶ διασκίδνησι τὴν ἀγάλην καὶ πάμπαν ἄλλον ἀλλαχῆ. Πυθαγόραν μὲν, ὅτι μουσικὴν, Θαλῆν δὲ ὅτι Ἀστρονομίαν, Ἡράκλειτον δὲ ὅτι ἐρημίαν, Σωκράτην δὲ ὅτι ἔρωτας, Διογένην ὅτι πόνους, Ἐπίκουρον ἐφ' ἡδονήν. Ὀρθῶς τὸ πλῆθος τῆς συνθημάτων; πῇ τις τρέπεται; ποῖον αὐτῶν καταδέξομαι πρὸς πειθὼ τῆς διαγραμμάτων. Maximus Tyrius Dissert 19 ad Finem. Ad vos nunc refero quem sequar; &c. Cicero Academ. Q. l. 4.

means. This were no better then blasphemously to cast mans fault upon his maker. God indeed for Reasons hidden from us, and wrapt up in the abysse of his own secret knowledge, formerly as St *Paul* speaks, winked at the Errors and vanity of mankind, imparting true wisedome and the knowledge and desire of the *cheifest Good* to very few. But since Christ the light of the world appeared among us he hath publikly preach't these Truths. First that the *Enjoyment of the kingdome of Heaven is the cheifest, and indeed the only considerable good.* Secondly that there *is no way to attain this Kingdome of God without first attaining his Righteousnesse, and submitting our selves according to our Sacramentall Obligations to the Rules of the Gospell.* Now these being laid down first, as principles of eternall and unalterable Truth; Our saviour giveth us in the next place the only safe advice, Namely that abandoning all other foolish and idle Counsels, we should give our selves to be his Disciples: we should addict our selves to Christianity, as to a Discipline of true Wisdome, we should design no lesse then Heavenly Glory which is no doubt the *cheifest Good.* We should sell all that we have rather then to misse the buying

Omnis sapientia hominis in hoc uno est ut Deum cognoscat & colat;

Hoc nostrum Dogma, hæc sententia est. Quanta igitur voce possum, testificor, proclamo, denuntio. Hoc est illud quod Philosophi omnes in tota sua vita quæsierunt, nec unquam tamen investigare, comprehendere, tenere valuerunt: quia Religionem aut pravam tenuerunt, aut totam penitus sustulerunt. Facessant igitur illi omnes qui humanam vitam non instruunt sed turbant. Quid enim docent aut quem instruunt qui seipsos nondum instruxerunt? Quem sanare ægroti, quem regere cæci possunt? huc ergo nos omnes quibus est curæ sapientia, conferamus an expectabimus donec Socrates aliquid sciat? aut Anaxagoras in tenebris lumen inveniat? aut Democritus veritatem de puteo extrahat? aut Empedocles dilatet animi sui semitas? aut Arcesilas & Carneades videant, sentiant, percipiant? Ecce vox de cælo veritatem docens, & nobis sole ipso clarius lumen ostendens. Quid nobis iniqui sumus & sapientiam suscipere cunctamur? quam clari homines contritis in quærendo ætatibus suis nunquam reperire potuerunt. Qui vult sapiens ac beatus esse, audiat dei vocem, discat justitiam, sacramentum Nativitatis suæ norit, humana contemnat, divina suscipiat, ut summum illud bonum ad quod natus est, possit adipisci. *Lactantius lib. 3. de falsa Sap. cap. 30.*

of this pearl, And when we have fixed our Eye aright we should then pursue wisely that Happinesse that we have in our Design, we should endeavor after it in that way by which it is only attainable which is declared to be the way of Righteousnesse. Nor is it any *Righteousnesse* that will lead us to this Kingdome. The Righteousnesse of the Scribes and Pharisees will not do it. Our Savior hath told us in the beginning of his Sermon in the Mount that *Except our Righteousnesse exceed their Righteousnesse we shall never enter into the Kingdome of Heaven.* Originall Righteousnesse we have none at all. Wee lost it, God knowes, assoon as we were entrusted with it.

Actuall Righteousnesse we have none of our own. We must speak of all our Righteousnesse as the Man to the Prophet concerning his Axe, when the head of it fell into the Water. 2 Kings. 6. 5. *Alas Master for it was borrowed.* Wee must have a *Righteousnesse without us* called by our Savior Matt. 6. 33. *Gods Righteousnesse*, that is a Righteousnesse given and imputed. And we must have a *Righteousnesse within us* and that is *Gods Righteousnesse also*, a Righteousnesse given though inherent: A spirit of Righteousnesse, a new Spirit and a new heart. This inherent Righteousnesse giveth us an assurance that we have a title to the other The other, the Righteousnesse without us, that of our Savior is indeed only meritorious. In the argument of merit O Christ *we will make mention of thy Righteousnesse, even of thy Righteousnesse only*, And yet we know that without holinesse, without inherent holinesse no man shall see thy face. No man shall have the benefit of thy Passion or any part of thy Righteousnesse, that hath not thy Spirit. For *whatsoever hath not the Spirit of Christ, they are none of his.* It is not the calling of our Savior *Lord Lord* that will give us any title to his merits, without our sincere endeavor *to do the will of our father which is in Heaven.* This I take to be a sufficiently

ficiently orthodox and sense of those words, *seek yee first the Kingdome of God and his Righteousnesse.*

Now if these are the principall of our Masters precepts, surely we have no reason to think his *Yoke uneasy* or his *Commandments greivous*, this is the summe of the burthen that he layeth on us. He hath provided an Estate of unconceivable Glory and Happinesse for us. And hath commanded us to *seek it*, And further least we should erre and mistake the way that leadeth to this Estate, He hath declared unto us that it must be sought *in the Way of Righteousnesse*, for the Robe of Glory can no more become an unrighteous man, then Honor can bee seemly for a fool. He hath commanded us for our own sakes to seek this Kingdome of Glory, but to seek it in that just, proper and humble way and method that Himself hath prescribed. And when you recollect and consider the Nature and Excellence of that Estate you will confesse it an Estate beyond all others infinitely worth your seeking.

Reflect then but with one glance of your Mind upon it as it is described in the certain Oracles of eternall Truth. David first in the 16th Psalm and the last verse assureth us *that in the Kingdome of Heaven*, or, which is all one, *in the presence of God, there is fullnesse of Joy, and that at his right hand there are pleasures for evermore.* Now in these words there is a description of the greatest happinesse that can be or can be imagined: There is nothing for its nature more desireable then *Joy or delight*; there is no measure (or proportion) better then *fullnesse*, There is no Duration better *then Eternity.* And therefore he that hath Joy for the kind, and fullnesse of that Joy for the Measure and joyes or pleasures which for the duration of them shall last not for a day, or a year, nor only for ten years, or ten-thousand years, but for evermore, He surely can have no further Happinesse to wish, nor greater enjoyment to design.

And St Paul from that Text 1 Cor. 2. 9. Where it is said that *Eye hath not seen, nor Ear heard, nor hath it ever enter'd into the Heart of Man to conceive the things that God hath prepared for them that love Him*, intimateth thus much, That if you could gather together all the riches of Nature, and could adde to the heap, whatsoever Human Phansy could further Imagine, For example! Let there be presented the best and Clearest Beauties for the Eye, The most Ravishing Musiks for the Ear, the most delicate meates for the palate, let the choicest entertainment be found out, for every Phancy and every Appetite, that Nature improved by Human art and study can supply us with; Joyn and place in one and the same person, all the wealth of the Citty, the Grace, the Gallantry, the Glory of the Court, the learning of the University, the most desireable conversation of learned and good Natured Men; Adde to these the prudence of the Wisest Councels, the Courage, conduct and successe of the most fam'd commanders, all the *Regalia* that Princes and Emperors enjoy in the fullnesse of their Majesty and power, and last of all adde also which is infinitely of more worth then all these, the enjoyment of Vertue and the inchoate Grace of God, Then make all these enjoyments of the greatest imaginable duration, and extend them to his dearest Issue, and neerest Relations yet all this is still below the Happinesse good Christians shall enjoy in the life of Glory. For all this may be conceived, But the state of Glory is so Glorious that St Paul (who saw it) saith it cannot be conceived. *It connot enter into the Heart of Man.*

Do you now, beleive all this to be true? Do you receive this Doctrine of the Prophets and Apostles nay of Christ Himself? Or do you deny that Article of the Christian Faith that affirmes the being of such a life everlasting after Death? If you do beleive it, can you think such an Estate not worth

worth the seeking after? Do you think your selves wiser then *Abraham* and *Moses* and all the worthies of the former ages, who quitted their greatest temporall Interests that they might seek this Inheritance.

Examine your selves my Brethren and first see whether there is not a fault in the very spring: whether there be not somewhat defective in your very *faith*. Suppose now that with St *Paul* you had been rapt up to the third Heaven and there had taken a view of those unspeakable Glories, that were then and are now enjoyd by the Spirits of Just men made perfect. Would you not think that the obtaining of that Estate and to be made one of those glorified beings, would be worth, (nay infinitely more worth then) all the pains you could take and all the labors you could undergo during the Remainder of your short uncertain lives? you are Christians, and your being so implies that you beleive there are such Joyes, your faith (if you have any) gives you a confidence of them and makes the existence of them evident unto you though you have not seen them as St *Paul* did. For *faith*, as it is defined by the Author to the *Ebrewes*, *is the confidence of things hoped for and the Evidence of things not seen.*

But if it be not from any want of *faith* but from a certain *Carelessenesse* or *Retchleßneße* as some call it that you are lazy and neglect the seeking this your greatest Interests. Consider I pray a little further, that if you will not concern your self to be thus very happy; you then must take the just contrary lot and submit your self to be very miserable. If you will not take pains to attain that Glory that is the crown and reward of the just, you must expect to fall into Hell even into the Nethermost Hell with the wicked. Do you think the Rich *Luxurious Glutton* mention'd in the Gospell, who in his life time cared not for Heaven nor the concernes of the world to come, who pamper'd Himself and suffered *Lazarus* to starve before his door. Might such a Man as he (I say) have the li-

berty granted Him of a second Tryall and to live over his life here on Earth but once again, Would he not rather spend his dayes neatly and soberly, in frugality, and Temperance, (which are the Vertues that our Religion commendeth to us) and give away the superfluities of his Estate in Charity to the poor, then be sentenc'd the second time for his Cruelty and Ryot (Vices ill put together) into that place of Misery and Wo where during the vast duration of Eternity he may not procure one drop of Water to cool his Tongue: Would you know what that death is that they incurre who are not preferr'd unto that Eternall life that Christ hath purchased for His? Flames and Brimstone and Wormes, the painfull worme of conscience and that Hideous noise of Tophet, that, is of Continuall howling, burning and drumming, These are the parts of the second Death. Now is it worth no paines to secure your selves from so endlesse, so easelesse, so Remedy-lesse a misery and torment? Where is your sense my Brethren where is your Faith? Your Faith, or at least the consideration of the Articles of your Faith, is commonly out of the Way when it should be doing you any good. Let me ubraid it as Eliah ubraided the false God. 1 Kings. 18. *Peradventure it is in a journy or else it sleepeth.* It sleepeth surely *and must be awakened.* Bestirre your minds and consider, Is not the very avoiding the Torments of Hell of more consequence then the Enjoyments of all the present Honors or estates, that we are capable of in this world, of more consequence then either to avoid the miseries of this life, or even Death it self. Which though it be a most dreadfull thing to flesh and blood, yet (to use the phrase of the devout Church Poet) it is but a *Chair*, a ready, easy conveiance into another Estate over which Death it self shall have no power.

But if you are of that Nice and Curious temper that you must be led only by the silken threds of Example, not straitned

stratned by Councell nor goaded on by precept; Read I pray St *Pauls* writings and consider his Acts, as they are recorded in the book of the *Acts* of the Apostles. Was his life like the life of a Man that had but a little understanding? Do you think your selves wiser then He was? If not, why do not you, why do not we all imitate Him? Why have we not all his Zeal and his Resolution? Could *Tribulation or Distresse* or famine or perill or *Sword*, *Nay could either life or Death*, *Angell or Divell*, *principallities*, or powers, *things present or things to come*, *could either heigth or depth or any other Creature* hinder him from pursuing his well chosen Aimes, from seeking the life of Glory and from fighting against his Spirituall Enemies that he saw ready to obstruct him and to hinder him in his Race thither.

But you will say what I before intimated, that St *Paul* had the advantage of us. For he had been Rapt up into the third Heaven and had seen this Glory. Well then, if he saw it we have an Eye witnesse at least that confirmes the existence of it to us: But had Abel, had Enoch, had Noah seen the objects of their Faith? *By Faith Noah being warned of God of things not seen prepared an Ark to the saving of his house and so became heir of the Righteousnesse that is by Faith.* Heb. 11. 7. And if we will be *heirs of Righteousnesse* we must beleive God concerning things to come which we never saw, we must condemn the world also, and prepare an Ark even the Righteousnesse of Christ to convey us to that Kingdome *Blessed are they*, saith our Savior to St Thomas *who have not seen and yet have believed* Consider the whole Army of Martyrs mention'd in the eleventh chapter to the Hebrews Joh. 20. 29. who through *Faith subdued Kingdomes wrought Righteousnesse, obtained promises stopped the mouths of Lyons, quenched the violence of fire, escaped the Edge of the sword, out of weaknesse were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens, Women received their dead raised to life again,*

again, others were tortured not accepting of deliverance that they might obtain a better Resurrection, This better *Resurrection*, though unseen by them as yet was the Anchor of their Hope, and the spring of their Courage, *They were stoned, they were sawed asunder, they were tempted, they were slain with the sword, They went about in sheep-skins and goat-skins, being destitute, afflicted and tormented; Of whom the world was not worthy they wandred in deserts and mountains and hid themselves in the dens and caves of the Earth.* This they did, this they suffered, though they were never rapt up into the third Heaven, They endured all these hardships through Faith even the common faith that we professe and it was this Article concerning the better *Resurrection*, and the life of abundant Glory, that upheld them.

Where then is our Zeal and our strengh? Do we not in every publick service, in every assembly that we make, like this, professe that we believe the same *resurrection of the Flesh and everlasting life after death*, And yet have we no regard to any thing but what is present? Are things in Reversion of no value with us. Do not all men among us that have any Reputation for Wisdome take care to secure their estates in all kinds of secular Tenures that are to commence to others after their own deaths? And should not Charity begin at home? Is this our fashion, or, if it be, is it agreable to the Rules of Wisdome and prudence, that we should provide so studiously for the wellfare of our surviving Friends and should take no care of our own eternall wellfare even after our departure hence? Is our present estate for so long a terme, is it so certain, so permanent so secure that we need not be concern'd, no not for so vast a futurity? Whosoever thinks himself so perfectly setled, Let him above all other dread that sentence Luk: 12. 20. *Thou fool this night even this night shall thy Soul be required of thee, and then whose shall these things bee that thou hast provided.* For so is he, [thus shall it be with Him,

Him, This shall be his lot from the Lord, *who layeth up treasures to himself and is not rich towards God*: He shall also suddenly be taken from the wealth wherein he trusted.

Understand ye brutish among the People! O we fools when shall we be wise? Do we part with the life of Glory, Do we part with the Kingdome of God to seek we know not what? Or do we think to have *Sauls* fortune to find a Kingdome while we are seeking Asses? Why is the heart of the world set upon that which is not? So short are the continuance of pleasures, honors, life it self that they are scarcely to be accounted things that are: Every man seeth that the pleasures of this world, are quick and short, and passe away like lightning from us. Honors are but Feathers which the breath of other men may discompose every Moment: Riches the more substantiall and more generall Idol, are good for nothing, if we well observe it, but to make the Wing the larger, to make a Man soar higher, and fly with the greater sweep, and thus no sooner are they but they make themselves wings and fly away. And what is life, the Ordinary life of Nature, Extend it to its length it is but as a day saith *Cicero* in comparison of Eternity. Were it not full of Trouble, Sorrow and disease, Were there nothing otherwise to be excepted against but the shortnesse and Uncertainty of it, It were not a possession that for its own sake ought at all to be esteemed. And therefore it is a most reasonable counsell of the Psalmist in the 146[t] Psalm *Trust not in Man whose breath is in his Nostrils.* Trust not in thy Patron, in thy Friend, in thy Brother *if his breath be in his Nostrils.*

Quæ vero ætas longa? aut quid omnino homini longum nonne modo pueros, modo adolescentes in cursu a tergo insequens nec opinantes assecuta est senectus! Sed quia ultra nihil habemus, hoc longum dicimus: Omnia ista perinde ut cuique data sunt pro parte aut longa aut brevia dicuntur, apud Hipanim fluvium qui ab Europæ parte in Pontum influit Aristoteles ait bestiolas quasdam nasci quæ unum diem vivant, ex his igitur hora octavâ quæ mortua est, provecta ætate mortua est, quæ vero occidente sole, decrepitâ, eo magis si etiam solstitiali die. *Confer nostram longissimam ætatem cum æternitate; in eadem propemodum brevitate quâ illæ bestiolæ reperiemur.* Cicero Tusc. Quæst. lib. 1.

Truſt not in thy ſelf if thou haſt no better tenure in thy being then *that*. Mans breath ceaſeth ſuddenly by a thouſand Occaſions; And when that breath's gon, where is the Man you truſted in, or wherein is he to be accounted of? We may make a blaze in our life. But this life burnes all the while, as uncertainly as a Taper, There is nothing ſurer then that this Taper will ſoon be blown out or burnt out. *Lord teach us ſo to number our dayes* and the ſhortneſſe and Uncertainty of this preſent life, *that we may apply our hearts to* the higheſt, trueſt, nobleſt *Wiſdome*.

There is nothing in naturall life conſiderable but this one thing, that therein we have an Opportunity to purchaſe to our ſelves that life of abundant Glory, that eſtate of eternall happineſſe that I have been now commending to you. If we apply our ſelves to this then indeed we apply our ſelves to the trueſt Wiſdome, we have a prize ſet before us and liberty to run a Race: But if eventually it be found that this price is put into the hand of fools, Our life will be unto us but Occaſion of eternall Miſery and it would have been better for us never to have been born.

Will any Man then whoſe faith is not *aſleep or in a journy* will any Man I mean that believes and conſiders the exiſtence of Heaven and Hell and the other doctrines of our Faith, venture to commit a ſin or to provoke his judge, or to do any thing that may endanger the damnation of his Soul to eternall Death to ſave ſo poor a thing as this uncertain life, much leſſe to get Riches or Honor or any other worldly acquirement? Let us not therefore halt between two Opinions. If the Goſpell be Goſpell Let it have the power of the *Goſpell*. Fear its threatnings Entertain its encouragements. Receive its Dictats. If you receive not theſe, ſtay no longer here to be a ſcandall to the beſt Religion, Go rather to the Font where you were initiated and there publickly Renounce and diſclaim your Faith. Turn profeſſedly *Julians or Judas's*

and

and insted of the *Apostles* creed take up the loose discourse of the wicked Atheist or blasphemer, as it is express'd in the *Second chapter* of the book of *Wisdome* and boasted upon Occasions with a little Variety by our modern pretenders to prophane Wit; we are (as the ungodly wretch in that place most Cursedly expatiates) *born at all adventures*: he meanes by chance, as if Men were not at all design'd or formed by the providence of God, *and we shall be hereafter as if we had never been. For the breath of our Nostrils is as smoke or* (which comes very neer the Philosophy of our Modern Atheist) A βιολύχνιον *a little spark in the moving of the heart. Which being extinguished our Body shall be turned into ashes, and our Spirit shall vanish into the soft Air, And our name shall be forgotten in Time and no Man shall have our works in Remembrance. For our time is a very shadow that passeth away, and after our End there is no returning.* If you are prepared now to renounce your Religion and to agnize these Aphorismes of Atheisme to be the articles of your Faith, If you are contented to be reckon'd not with the sheep but with the Goats and to have your portion with these wretches hereafter, you may from the same place take the Counsell of the wicked Reasoner, It is a fit Application for such a doctrine, *Enjoy the good things that are present* and regard not the world to come. *Fill your selves with costly Wine and Oyntments and let none of you go without some part of his voluptuousnesse*, Contemn the laws of God and Nature. *Oppresse the poor righteous man, spare not the Widdow* and (which is perfect Hobbisme) *Let your strength be the Law of Justice and what is feeble count it little worth. Lay wait for the Righteous Man* (The man of great and just principles and resolutions he must be rid out of the way) *because he is not for your turn*, he will be sure to expose your basenesse, to oppose your designes of Villany and wickednesse, *Examine him with Despitefullnesse* Try him with Contumely, thus *know his meekness*, thus *prove his Pa-*

tience. Do not only make your scoffs at Vertue, but which are acts worthy a *perfect Brave*; destroy it and root it out and then fear not to adventure upon any acts of Impiety or Insolence.

These are the Councels of the confirmed Reprobate in the second of Wisdome, shame and Wo unto us that this noise should be heard in our streets, that these Counsels should at this day be put in practice among us. And you, my Brethren, if you have not come into the Councell of these *Cains* and *Nimrods*, if these *Theorems* of *Ranting* and *Hectoring* do yet affright you, if you dare not deny the truth of the Christian doctrine that is not only countenanced by the Analogy of other certain Truths but hath also been confirmed by Miracles from God and gifts of the holy Ghost Then as ye expect the light and life of God ye must live as children of that light, as heirs of that life, ye must professe and practice just contrary to the beleif and practice of these reprobated Men: Ye must believe that there *is an eternall Wages reserved for Temporall Righteousnesse, and an everlasting Reward to blamelesse Souls.* And that (for all the Rallery of these blasphemers) Man was *not* so wonderfully made by *chance*, *Nor born at all adventures*, *but that God created Man to bee immortall*, *and to be the Image of his own Eternity*, as the Author of the book of *Wisdome* there declares (in confutation of that wicked Reasoning which according the *Epicurean Hypothesis* he had so lively represented) you are of those my Brethren, that have not as I hope stood in the way much lesse sate down in the seat of those insolent Scorners at all Religion and Goodnesse. You beleive that our Lord *Jesus Christ* shall one day come to judge the quick and the dead, when as St *Paul* writeth to his Colossians, *those that have done well shall receive the Reward of an Inheritance*, *and those that have done wrong shall receive for the wrong that they have done: and there shall be no respect of persons.*

Those

Those who have chosen to be patrones and practicers of Atheisme and given themselves over to the suggestions of the Evill Spirit and to the Vanity of their own hearts, those who have contemned the Gospell, which as St *Paul* observes *is not hid* to any but *those that are lost*, and slight the Righteousnesse that is commended to us, though they are lofty now and full of their Grandeur, how will their countenance fall when the sun shall become *black as Sackcloth of hair and the moon shall be as blood*, and when the *stars of heaven shall fall to the Earth as when a fig-tree casteth her untimely figs.* With what boon grace will they carry themselves, when they shall see the *Heavens depart, as a scroll that is folded together, and every mountain and every Island* (and this of ours among the rest) *shall be visibly moved quite out of their places.* St *John* telleth us what will bee their condition at that time who are wanting in Religion and good Manners though otherwise exalted in secular dignity and Estate. *Revel. 6. 15. The Kings of the Earth and the great Men, and the Rich men and the cheife Captains and the bond and the free Men* and all that whole Gang of wicked Men and Unbeleivers *shall hide themselves in the dens and rocks of the mountains, and shall say to the Mountains and rocks, fall on us, and hide us from the face of him that sittteth on the throne and from the wrath of the Lamb.* He whose first Advent to us was humble and mean and he that in his passion for us shewed the meeknesse of a Lamb will then appear as the Lyon of the Tribe of Judah: He shall then come no more as a Preist to atone for us, nor as a Prophet to Preach unto us the way of life, but then only as a Judge to acquit or condemn us And the man that hath made no advantage of the first *advent* shall not need to wish the second. There shall be no Place nor means for Redemption then. But the fearfull and Unbeleiving and Abominable and Whoremongers and Sorcerers and Idolaters and *Lyars* and other such sinfull Men shall have their part in that lake of fire and Brimstone where (whatsoever

soever *Socinus* or Mr *Hobbes* have thought to the contrary) *the smoke of their Torment shall ascend up for ever and ever and they shall have no rest, day nor night.* Those on the Contrary who have beleived the Gospell of our Savior and by the power of their Faith have overcome the Temptations of the world, and so by reason of their Inherent Grace have a title to plead the merits of Christ and his Righteousnesse for the Remission of their sins they shall inherite all things even all the Glorious unconceivable Happinesses of Heaven.

To which Kingdome of Glory God Allmighty bring us through all those means and methods that he hath sanctified to that purpose Now to the King of Heaven and to the Lord our Righteousnesse by whose merits only we have entrance into that Kingdome, and to the Spirit of holinesse who can only give us title to those Merits and bring us within the conditions of the Covenant of Grace, to the Whole holy and ever blessed Trinity in Unity be Glory Honor and Adoration for ever.

FINIS.